Lord Krishna

(Lecture delivered by Shri Krishna Dutta Brahmchari on the 3rd Sept. 1969 at C-3/9 Model Town, Delhi in a state of trance-a supernatural phenomenon which presents an interesting field of research and enquiry for the seekers of Truth. Contempt before contemplation will always be a bar in the promotion of knowledge.)

Imagine a number of holy souls gathered together in a serene atmosphere for listening to a Preceptor. Acknowledging the reverential regards from the audience. the Preceptor addresses as follows :-

Be blessed !

Seers, Look ! Today again, as before, I had been chanting some charming Vedic hymns absorbed in ecstatic delight in this august presence. You must have very well followed which of the vedic hymns were recited. The fine disciplines which we observe in the process of perceiving the phenomenon world have been well seasoned from generations to generations with those principles on the basis of which a kind of super naturalism naturally starts evolving in man's life. From time to time there has been descent of great personalities amidst us and in their descent, an element of mystery has ever prevailed. Traditionally it has been the duty of man to strive for the uplift of Vedic Culture because the qualitative definition of man has been derived on the basis of his relfecting capacity. Only that person deserves to be classifed 'man-as-man' who can reflect, who can focus his mind. From the lives of such great persons only a beam of

Glory emanates. So my dear seers, when we make it a point to weigh and consider every expression of thought in the right discriminative perspective, we shall verily begin to experience our span of life truly glorified.

So my dear seers, let us move ahead. We propose to talk about some great person today. When and where great saviours are born, an era of brightness for the safety of beings is ushered. Spirited by the light of brightness humanity feels itself securely based like a grounded pillar. Let us be reviewing today that from time to time we have had advent of such illuminating personalities. How wonderful their lives have been from generation to generation ! Earlier also I have been mentioning about them. Today also a recollection is surging forth. To-day I have been visualising the life sketch of Lord Krishna which is worthy of being contemplated upon at every day-dawn. Every moment in Lord Krishna's life was glorious. His system of perception and the methods of reflection ever displayed excellence. To adopt those methods we remain so very eager to-day. On those very lines we would like to base our analytical studies of Science and Metaphysics. We should again have an access to those scientific truths the mastery of which was expressive of the singular uniqueness of Lord Krishna's comprehensive system of study.

O, Sages ! Lord Krishna had pronounced a statement at the time when he was in the midst of the Kaurava and Pandava forces at Kurukshetra and his friend Arjuna was with him. Arjuna had become mentally shattered after having surveyed the rival sides lined up for conflict. When he was so absorbed in a sorrowful plight, Lord Krishna had said. "Whenceforth this delusory attachment has cropped up in you ? Listen ! The man who gives up 'Dharma' out of attachment loses hold both in this world and the world hereafter. Therefore do not be grieved and do not give up action in fulfilling your duty as a protector of righteousness."

When Arjuna asked, "Lord, you contend that you

imparted this knowledge to 'Surya' and Akshvaku who lived long long ago where as you obviously belong to the present age ---", then Lord Krishna had categorically sated. "O, Arjuna ! I know about the previous births but you do not." So my beloved seers ! We have to elevate ourselves to those human heights where we become the knowers. Knowers of what ? Knowers of the glories of our previous lives and, having known that, we should be able to cross over the ocean of the being and the non-being.

Let us today be reflecting upon how illustrious Lord Krishna's life was. What was the form that Lord Krishna assumed when he imparted knowledge to Akshavaku and the Maharaja Surya ? Who was he who communicated the Vedic revelations and the knowledge of physical science to Maharaja Surya ?

Lord Krishna's soul was the soul of Lord Manu

My dear seekers ! it is said that Lord Krishna's soul only was the soul of Lord Manu. That is to say that Lord Krishna's soul only animated the body of Lord Manu. Through the ethics or disciplines enunciated by Lord Manu, it is readily noticed that a lustre of the 'fire-principle' always characterised his life. First of all Lord Manu constituted the governing system and, while so doing, he proclaimed that it is the duty of the state to protect both 'Dharma' and mankind. The sovereignity which can not afford to do so should never be recognised. The first manifestation of this soul (i.e. Lord Krishna's) was in the form of Lord Manu. Through that form he taught Maharaja Surya and Akshavaku. Surya was the name of Lord Manu's son. Surya was a 'Rudra' King. His son's name was Akshavaku. To them only Lord Manu conferred the thought-currents of knowledge and the governing constitution and, accorded also the Brahma knowledge. He then left for his heavenly abode.

Lord Krishna and the Cow

I may similarly be accounting for many other subsequent incarnations of Lord Manu but, in the present context, it will not be worthwhile to do so. I have only talked of the foremost manifestation. Today I am focussing attention upon Lord Krishna's life and his philosophy towards duty and action. Indeed it will not either do me much good if I continue talking about his glories or his surface plays. But what I have to pay attention to is that which type of human ethics Lord Krishna's soul has tried to propound from era to era through his varied manifestaions. Caressing the Vedic outlook Lord Krishna has emphasized that social thought currents and the human values should be enriched by protecting the cows (representing cattle-wealth for material progress and by mastering the sense-organs (for spiritual and moral uplift) My dear ones; I remember that Lord Krishna used to play a note while walking-through a pathway. That note would produce such a captivating musical reverberation that the cows would be enchanted to yield milk out of pleasure. When the cattle yields milk in a pleasure mood, then the yield is intellect-promoting for the master. Today, when the master desires the cattle to yield milk, it does not have the same pleasant urge. The great teachers, including Lord Krishna have designated such milk as blood. This milk would never crystallize the human intellect which is the product of happiness. Lord Krishna has, therefore, laid primary store upon loving the cattle folk. How earnest he was for their welfare and protection, I remember that, even while walking about, people were absorbed in Vedic thoughts and were also intent on caressing the cows. The cow wealth was considered to be the symbol of national status. The milk of the cows purifies the human intellect and renders it capable of higher flights. It is, therefore, imperative for a sovereign state to promote good breed cattle and then it becomes the duty of the individual to maintain and protect that wealth.

Lord Krishna was a great scholar of vedas

So my beloved sages ! How Lord Krishna's life was characterised with great mystery and wonder ! Elucidating upon various subjects he has sermoned that we should try to know that illuminating or animating and unchangeable principle by knowing which we are able to cross over the ocean of this phenomenon world. You see, Lord Krishna was always immersed in the studies of the Vedas. His consort would implore, "You are not even taking your food. You are always absorbed in such a profound subject that you loose awareness of the world." Lord Krishna would rejoin. "I can't help it. This wisdom of the Vedas is so very captivating. My heart is delighted and I do not feel like giving it up." Behold sages ! The Lord and his consort would sit in a place, discourse and discussions on the Vedas would resume and continue. Thereby they would satiate their hearts with the contention that their lives blossomed under the Vedic thought-currents.

Discovery of Maundhuk Missile & Swan Bham Magnetic Line by Lord Krishna

Now sages look ! Wheareas Lord Krishna's life was dedicated to highlighting the Vedic culture and the caressing of the cow-wealth, he was par excellent in the wisdom of the physical sciences as well. How deep he delved in physical sciences ! I can recollect, on tuning to the Mahabharat peiod, that how much knowledge of science Lord Krishna possessed. He had developed different types of instruments out of the Vedas. He had known the secret of the 'Maundhuk' line. He had also developed an instrument 'Somdhuk' by name, which had his own speciality. What was the speciality ? It is mentioned in Mahabharat and it has been otherwise heard also that when the question of killing Maharaja Jaidrath was invloved, Maharaja Arjuna had taken a vow that he would immolate himself if he could not succed in killing Jaidrath before sun-set. On that fateful day the preceptor

Dronacharya and Duryodhana etc. had concealed Jaidrath at such a place in their midst where Arjuna could have no sense of him. But Lord Krishna pondered as to what could be done "If the sun has set and Jaidrath could not be traced", Lord Krishna worried. "Then my friend Arjuna will surely end his life." Then the Lord released the 'Maundhuk' missile in space. When it was so released the sky was overcast and it looked as if the Sun had set.

Mystery of Jaidrath's death

Sages, look ! At that time Jaidrath etc. all appeared on the scene with the intention of watching Arjuna's self-immolation. When they were all seated in the near vicinity of Arjuna then Lord Krishna released the counter missile, Somdhuk' by name, which nullified the effect of the previous one and the Sun was there still and Jaidrath was out-exposed in his presence. Why should not Arjuna grab the opportunity of piercing Jaidrath to death with his arrows ? Look sages ! How much developed Science was at that time ! Lord Krishna had further cautioned Arjuna that if Jaidrath's head fell on the ground, his own (i.e. Arjuna's) head too would come to the ground. Jaidrath's head had to be suitably despatched. It is said that Jaidrath's head was carried on the arrows and made to drop in the lap of his father Apreti who was observing austerity on the banks of the river Ganges. Before he could realize what it was as the head fell down, Apreti's head also came down by the same arrow. It was the effectiveness of that weapon that both the father and the son were so mysteriously and simultaneously killed. What we mean to arrive at is that we have to appreciate today how much super developed Lord krishna's scientific knowledge was.

So sages ! Whereas Lord Krishna had a constant urge towards the study of spiritual science, he excelled in the quest of physical sciences as well. He was always engaged in the development of scientific equipment and discovered

the Swanbham Rekha (A kind of magnetic line) whose description has been very beautifully given in the Vedas. With the help of that study he delved in to the subtle atomic character of the 'Yajna' fumes which pervade the space. Thereby he developed the instrument and perfected the knowledge of the aforesaid line. When the battle of Mahabharat was to be fought Lord Krishna had realised that if he did not develop the counter and control and technique, the world would be destroyed.

It is said that he bounded the entire field of the Mahabharat warfare with that line. The effect of that line or the scientific speciality of it was that the poisonous atomic dust of the war missiles would be confined to the bounded area. Not only that, it set even the vertical limits to the atomic outbursts to some four to five 'Yojans' above so that the other beings outside the war sphere would not be destroyed. Lord Krishna excelled in such types of scientific knowledge. So while he was ever intent to embrace the Vedic culture his life was always graced with the Fire-principle on account of which he could venture far into the fields of both spiritual wisdom and scientific knowledge.

Lord Krishna's journey to Mars

Lord Krishna also knew how to make a trip to Mars. For that purpose he had coined a 'yantra' named 'Saukik Jap' through which he could transcend to the realm of subtle structures of the order of second, third, fourth, fifth, sixth and seventh submultiples of atomic size. The seventh submultiple is so subtle and potent that it is able to scan Mars planet. Sages ! Lord Krishna would embark on the 'Yantra' carrier and travel to the other worlds. But, having transcended upto his pure 'self' he could move anywhere in the cosmos. His life has been known to be so much full of grandeur. Using my own expression, I would say the Lord Krishna's personality was so great that he never indulged in sin throughout his life. Learning from dear Mahanandji about

the deteriorated condition of social set-up of the modern times, I always pray to the Almighty that holy souls like that of Lord Krishna should manifest again in this world for the redemption of mankind and the reformation of social set-up. Man should again rise to the peak of both kinds of knowledge. When every man and woman is illuminated with that comprehensive knowledge then no sin is committed. Where no sin is committed there thought currents are unconditioned. And where the thought currents are unconditioned, there man is striving constantly for peace and happiness. Therefore we have to peruse Lord Krishna's life and try to emulate that beatitude into our own lives.

I can recollect that on this day Lord Krishna's descent was being eagerly awaited on this planet. In the bosom of every man and woman there was an acute desire to welcome such a holy soul. It is a natural order that all divine souls make their corporeal appearance to sport life in times of distress. Maharaja Giansaruti had similarly advised his minister that great souls are never born in palatial buildings.

Once Maharaja Giansaruti asked his minister to go and find out some 'Brahma-Giani'. The minister started the search in big houses. After having probed unsuccessfully the big places on the whole earth, he confessed his failure before the king. The king enquired as to where the search was made. The minister assuredly affirmed that he has been to all the big places on the earth. The king said, "Do you expect 'Brahma-Gianis' to be living in stately and high buildings ? Brahma-Gianis are not to be found in such houses, Go and search for them in fearful jungles". Thereupon, acting" on Giansaruti's direction, the minister entered a dense forest. During his quest he came across sage Rewak. The sage was passing his life under a cart. Falling at his feet in reverence, the minister said, "Sir, who are you ? I have come in search". The sage said, "I am called Rewak and am known by the name "Rewak the cartman" The minister then further asked, "Sir, are you the sage Rewak ?" The sage replied that

he was not called as sage but was definitely called Rewak. The sages are so pure and open-hearted that they never speak high of themselves.

So after being blessed by the meeting with the sage Rewak, the minister approached again the king Giansarutti. He said to the king, "You Majesty ! I have seen the sage known as Rewak the cartman and have returned after being blessed by his 'darshan'. His 'darshan' gives immortality. Giansaruti was all full of appreciation.

So my beloved sages ! The object of all this narration is to establish that the birth of all great persons invariably takes place not in celebrated houses but in distressed places. Lord Krishna was born in the prison of king Kansa. How superceding, how great the life of prison-born Lord Krishna was. How sublimated his life was with wholesomeness ! Detailed features of his life will be mentioned by me tomorrow. Today I have to confine myself to impress that he was adept in both the spiritual and the scientific knowledge. His life was always engaged in the promotion of Vedic Culture. He was ever absorbed in the perusal of profound subjects. It is observed that, once in his life time, he remained so much occupied in the investigation of the Swanbhan line that he did not even take his food for ten days. There was never a chance in his life-time that he should have even thought of committing a sin through his worldly manifestation.

So my dear sages ! The moral of our talk today is that we should sincerely, in right earnest, dwell upon the true interpretation of the lives of great persons. That way only our lives can be sublimated, otherwise there is no other alternative. We should contemplate upon Lord Krishna's life. He had said, "O, Arjuna ! you do not know about the many many previous births because my birth is always blessed with Yogic-realization and beauty. Therefore, O, Arjuna ! Today you try to understand me. This knowledge, which I am giving to you today, was given by me to Ikshwaku and Surya, right in the very begining and on subsequent occasions

also." So to-day, we have to honour the earnestness of such great persons and thereby embrace the Vedic Culture which is rich in both spiritual and scientifc knowledge.

Dear mahanandji has apprised me that the world of to-day is journeying to the Moon. But my son, what of that ? In the distant past people used to travel even to Mars and mercury etc. With the passage of time Science goes on progressing. Spiritual wisdom also gains higher momentum. It is all a periodic function and goes on cycling. Man is always eager to know. He is ever promoted to investigate into every thing. Indeed, he should have that quest. Having had knowledge, he should illuminate his life so that the Vedic Culture is preserved and constantly developed in order to impart greater and greater novelty to the meaning of life. Through Vedic traditions only novelty and wholesomeness emerge. To-day I have not come to deal with anything specific. The sum and substance of our talks today is that, dwelling upon the lives of great persons, we would be sublimating our own lives by which our lives are purified and promoted to higher orders. Tomorrow I shall make more specific mentions of Lord Krishna's spiritual and Scientific knowledge. Lord Krishna has stated that Dharma and human values should be protected in a sovereign state. The protection of Dharma and humanity implies one and the same thing because violence-based state should not be there. The milch cattle should be in abundance. And, when they abound, there will be prosperity and wisdom in the country. This is all our talk to-day.

Lord Krishna [Contd.]

(Lecture delivered on 4-9-69, the birthday of Lord Krishna, at the residence of Seth Mahavir Prasad ji, C-3/9, Model Town Delhi.)

My dear Sages ! Let me resume to-day from where I rested yesterday. What was our Vedic recital (chanted in the beginning) expressing? - - That the Supreme soul is infinite, to worship Him and to contemplate upon everything (as part and parcel of the Divine Body). Whatever path we want to steadfastly choose, that one should be adhered to and stead fastly traversed. If we do not concentrate then, having tubmbled in the path, we shall be rolled down to a state in the scheme of Mother Nature where she will continue discarding us. As we try to come nearer she will be repelling us away. She will also deny any significance to our life. So my dear sages ! Today again I propose to scan the life-span of those great persons who have discovered the signinficance of life; who, having renounced their own comforts and luxury, left this world only after ushering their glory. They revealed spiritual wisdom and scientific knowledge to the world while donning human robes.

Lord Krishna's birth

Dear ones ! Yesterday I had expressed that Lord Krishna's birth did not take place in palatial builiding. He was born in the prison-cell of king Kansa. The king Kansa was Ugrasen's son. He had a great element of ego lurking in his bosom. It was due to this ego that he had put Lord Krishna's father

and mother. Vasudeva and Devki, in captivity. How did it happen ?

Once Kansa had asked sage Narada as to how the former was destined to die. Narada had told him that the seventh issue of his sister, Devki, would be the instrumental cause of his death. At that Maharaja Kansa thought that he would destroy the would-be son as born and thus evade his own death. Sages, look ! What does not a man do out of ego ? He confined both, Devki and Vasudeva, in prison. So sages ! they had but to live in captivity. Whichever babe saw the light out of Devki's womb got slain by Kansa through his officials. He himself became a figure of tyranny. What does not man do when overwhelmed with selfish motives ? Fearful of his own death, he started destroying the tender she-babes. When the seventh was conceived and anticipated, a big revolutionary wave in the public mind arose against the atrocities of the king. The revolutionists were at a loss to know what to do. They rather sighed with the idea that the fellow had imprisoned his own kith and kin and was so very hard on them. How could others be spared from torture and death ? They prayed to the All-merciful, "O, Almighty ! Save them. Save the seventh issue expected from Devki's womb." The prayer was accepted. Consequently it so happend that, on the day of the birth, Vasudeva and Devki could avail an oppertunity to go to the Jamuna river for a bath. How nice ! Mother Devki came across mother Yasoda and said to her," "*Bhojak Prbhe Akartanam Putro Abhey Kritani Astiti.*"

Yasoda said, "I have also equally matured pregnancy. If I get a daughter I can exchange her in case you get a son." Both entered into the agreement and effected a sincere pact between them.

Sages ! It was an identical night. Today I am visualising Lord Krishna's birth because it is the same day, same night when Lord krishna was born more than a five and a half thousand years ago. So when the birth took place, all the

guards at the prison fell into sound sleep. When God bestows life into a being and the being happens to be a holy soul, then who can efface him in this world ? If any body strives to undo a particular individual on his own, it is not at all possible for him.

So my dear sages ! All the guards started stretching themselves and fell into deep slumber. Immediately after the birth of the son, Vasudeva had to remove the child in a small basket and cross the Jamuna river. The escape having been made good, he left the son with Yasoda. The same night Yasoda also had given birth to a daughter. She handed over the daugther to Vasudeva and Devki accepted her. As the day dawned, Kansa enquired whether the new-born was a son or a daughter. Inspite of being told that it was a daughter, Kansa destroyed her also.

After some days Narad again visited and enquired of Kansa how things were moving. Kansa said, "I have destroyed all the new borns." Then Narad said, "The cause of your death has come into existence. He has gone as a son to Yasoda and can not be destroyed." Kansa listened to these words. He collected his various distinguished warriors and ordered them to destroy the child. But how could it be effected ? The display of great persons is super-natural, their life is super-natural and the acuteness of their vision and other sense organs is also super-natural. No body can degrade their super character.

Lord Krishna's knowledge about Sodash Kala (Sixteen Sciences)

My dear sages ! Lord Krishna swept away many of Kansa's emissaries but himself remained unharmed. You see, whatever amount of curds and cream used to be prepared in the homes was all deposited with Kansa. Lord Krishna protested and proclaimed that all that 'ghee' etc. should either remain in the homes or should be consumed by the

producers. They should not be all taxed away to the king. Just see that, in his boyhood, he had such an acute mind. He acted with agility. Whereas his personality was blessed with so much power and agility, he was equally supreme in Yogic realisation. I remember that he was at home in the sixteen branches of knowledge. What are these sixteen branches ? You see the one, who knows these sixteen sciences, is adept in knowledge. Once I described to you what these sixteen sciences are. My dear ones ! The first set of four comprises of the sciences of four directions viz. East, West, North and South. The sciences of Earth, Air, Space and Water make another set of four. The third set constitues the solar, the lunar, the thermal and electrical sciences, about which Lord Krishna was so very intent to know all the time. After that the remaining four are the sciences of the mind, the vision, the sound and that of smell. These are the sixteen branches of knowledge which Lord Krishna was well versed in. That is why he was so very well equipped with Yogic dynamism. At the same time his approach in political matters used to be of great significance. The person who knows these sixteen sciences is ranked among the greatest in the world. To-day we have to crystalize those noble thoughts so that our life tends to be incessantly sublimated.

Sages ! Lord Krishna, even though master of the sixteen sciences, would still undergo the daily rituals. In political matters also he exhibited a great statesmanship. In the early morning with some night hours to go and the stellar galaxy still reflecting light, he would give up his bed and be absorbed in Yogic contemplation delving into the vastness of the Universe and would investigate into the scientific aspects of the four directions. He would meditate upon their infinitely expansive character. How one direction is related to the other; how many minerals and food elements are stocked in the Earth; how many are the currents of air and what velocity they move with, and what are the effects produced

in different sets of conditions ---- these were the problems he reflected upon. He would investigate into the depths of the ocean in order to know how many and what type of creatures abound in water and how their evolution takes place. After delving into these twelve sciences he knew how to keep them under control. He had also presented his thoughts in the script form. I remember that he had laid down, "Unless we master our own four sciences, we shall not be able to control the knowledge of other sciences (pertaining to the external world) to good effect." Which are those four sciences ? They are the sciences of the four senses pertaining to human mind, human vision (outlook) human audibility and the capacity to smell, After having mastered the four sciences, we, the exponents of Brahma knowledge, the exponents of scientific knowledge, can reach the peak of both the sciences, the spiritual and the physical. He who has mastered all these sciences is considered to be a great Yogi in this world. What type of Yogi ? To give a qualitative idea, the incumbant gets such an insight (into the play of matter and energy) that he has the audacity to declare, "I want no such instruments which can carry one to the Moon, Mars and Jupiter etc." Why so ? Because the sixteen sciences afford a comprehensive insight into the most suitable and fundamental nature of elements and how they evolve and involve. To integrate those subtle elements in suitable combinations and permutations remains the job of that master mind. He develops complete control upon them and, having got that control, he experiences no incompetence or incompleteness whether it is the realm of physical sciences or that of the spritual science.

So sages ! I remember the birth of Lord Krishna. But where did such a soul come into corporeal existence ? Dear ones ! It was in Kansa's prison-cell. Sages ! All those who are great are born sometimes in mountainous terrains and other times in prison-cells. Such a type of paradox is generally

observed. During the talks yesterday I had mentioned that Lord Krishna had said, "I know about the many previous births but you do not." Lord Manu (Vaishvavat) belongs to a later period. Prior to that he came in the form of Swayambhu Manu Maharaj. Dear ones ! In a complete cycle of creation there are fourteen "Manmantra's (phases of time-period) and correspondigly there are fourteen Manus (saviour of humanity). Each Manu comes into being in each period. You see one total cycle of creation lasts for about 4320000000 years (four hundred and thirty two crore years). There are fourteen Manus in that cycle. The first Manu in the beginning of Creation was that manifest form of Lord Krishna's soul which taught wisdom and science to Surya and Akshvaku because Surya and Akshvaku were born in the first 'man-mantra'. Consecutively there was the 2nd. Manu, the 3rd. Manu and so on. Presently it is the seventh 'manmantra'. This will also be over after some time and then the eighth will begin. I do not want to go into all these further details. What we were saying was that great persons are not born in palatial buildings.

Greatness of Lord Krishna

Sages ! Every body knows how par Lord Krishna was in politics, how profound he was in the knowledge of physical sciences and how much interested he was in 'Karam Kanda' (rituals). Being an exceptional scholar of the Vedas, he was considered to be a great statesman. I remember when He used to delve in profound subjects. To-day is that sacred day when Lord Krishna manifested on this planet. My dear Mahanand ji generally asks whether he was a liberated soul or it fell short of that goal by some little measure. Commenting on this subject, I have explained on earlier occasions that, as a matter of fact, these liberated souls manifest themselves and become unmanifest again after saving and enlightening the masses. The distinguishing feature of their life-career is

that whatever action they perform, it does not in the least taint them. Because their attitude, their approach towards action is above normal. That is why their life looks mysterious to the normal man. This is the remarkable feature of their life that though simple-looking, they are considered super-natural. Even though observing the World they remain unattached to it; though pursuing the World of objects, they do not get involved in it. This is one of the distinguishing features of great persons. The actions which they perform for the welfare of society look meaningless and vague to others. But that does not effect them because their life, their extra ordinary views are not their own. It is because they come with a collection of subtle impressions stamped on their sub-con-science. On the basis of those impressions an extra ordinary character is imparted to their life so much so that they are conferred with such titles as Bhagwan (Lord) etc.

What is distinugishing in 'Bhagwan' ? He is also fuctioning in this universe but nature (the material aspect of creation) does not pervade him. It is a relation of the pervaded and the pervading. Similarly the extra-ordinary and the ordinary persons are integrated with each other as the pervading and the pervaded, To-day let us try to learn from their lives. They have been the protectors of Cows and other animals. But, as my beloved Mahanandji has apprised me, the man of today has been swallowing them. This should not be done. Great persons have instructed like that. My dear Mahanandji has expressed the views of many other great persons. Their considered opinion has been that Dharma and human values should be protected and the Yogic culture should be preserved. All the great persons have oneness in their views. There is always unanimity in their thoughts and it is the duty of everybody to give due attention and regard to their unanimity.

So my dear sages ! our talks today have been directing us that we should reflect upon Lord Krishna and enlighten ourselves from the glory of his life. We should also engage

ourselves in spreading that light. He has advised that one should not be overcome by attachment and the sense of mineness. Devotion to duty is the foremost while attachment and mineness are to be left behind. Man should always be eager to elevate himself through devotion to duty. Man's devotion to duty has its own supercharm. We should take account of it. Indeed we should try to inherit those lofty ideals by which our life, our human values become sublimated. We should, very earnestly reflect upon great persons.

My dear ! Bhagwan Ram was conversant with twelve sciences. He did not know the first four while Bhagwan Krishna knew all the sixteen. Besides these there are many other subsidiary branches of sciences. Their description may be made at some time later. Today we have to consider only those aspects, by which our life, our national outlook of our human values can be elevated. What we mean by this elevation is that the environments will be rendered holy to the extent mankind is able to usher holy thoughts. As the environments are purified, the world of matter will be purified, the subtle elemental world will be purified. Thereby no harm can accrue from the material world.

Lord Krishna had dispatched to death many of Kansa's warriors in boyhood. You see, Maharaja Indra was worshipped. Lord Krishna asked the people to worship God instead of worshipping Indra. All the subjects acceded to the glory of that great person even as exhibited in boyhood. Finally Maharaja Krishna finished Kansa also. After that he went to his preceptor's hermitage. From the preceptor's hermitage he later proceeded to the hermitage of sage Panpetu Maharaj. He handed over the Kingdom of Dwarka to his parents. They began to rule there. Kansa's state was handed over to Ugrasen who was so far in Kansa's captivity.

So what we derive from Lord Krishna's life is that if a nation is engaged in various types of sins, that nation should not exist. That ruler should also be removed who forfeits the

rights of othes, who disfigures the charm of others. The one who forfeits the rights of others is not fit to rule. He is a great traitor. It is the duty of all the subjects and of the great persons as well to destroy that ruler.

My dear ! This is what we learn from their lives. As a matter of fact, we have to sublimate our lives by following their illustrious routine. This is all our talk to-day. Time permitting, the rest will be dealt with tomorrow. Now there will be some recital from the Vedas.

"OM"

Godhood and the Spiritul World

Lecture delivered by Brahmchari Krishan Dutt ji on 28th July '63 at Malviya Nagar, New Delhi.

Be blessed !

So Munivaro (sages) ! we have just finished our prelude and salutations unto Him. I was chanting some Ved-mantras in your august presence. The Vedic recital today was very wholesome and full of nectarine bliss. It was moving our hearts. In these Ved-mantras we were invoking those Gods who bless us in various ways for our elevation (from manhood to godhood). We should be propitiating those gods who control this phenomenon world and who are responsible for the whole activity of the life principle. First of all we should worship that God, the Supreme, who is the Master of all gods. Munivaro ! He is the Supreme Soul whom even the gods invoke while they carry out their respective functions and preside over the various activities of this phenomenon world. Let us be singing His glories today. O, God ! Come and bless us.

Munivaro ! we feel restless today since our life-span is only momentary. O, God ! In this short period, let us, in some measure, be singing about Your Glory and meditate upon Your infinitude. O God ! we are contemplating upon that Grace of Yours which has been showered since the beginning of this creation. Today we long for that eternal bliss which will sublimate us for ever. We do not want that

solace which should last for a moment only. Every holy man or woman has to contemplate upon that Infinitude, upon that Greatness.

Munivaro ! To-day we should revel in that Divine melody which would transform us into 'Devtas' (the illuminator) and also convert the people of the world into 'Devtas'. For that elevated and sublime state, we have to invoke the Supreme Deva. As long as we shall not obey Him, our lives can not be elevated.

WHAT IS DEVYAN ?

Yesterday my dear Mahanand ji had asked, "what are Devyan and Pitriyan ?" In the Vedic recital of today a beautiful description of Devyan and Pitriyan was being made. What is Devyan and what is Pitriyan -- about this subject, this world though knowing, does not understand. Today let me explain to you as to how this world knows it but does not understand.

Munivaro ! It knows because when the soul departs from the body it enters into space and Devyan. It does not understand because the man can only to do that with the help of intellect. But this subject is beyond the comprehension of intellect. the intellect becomes at last helpless in comprehending it. Speech is also rendered incapable of describing or expressing the subject in fullness.

Look Munivaro ! Maharishi Vyas, once, asked Maharishi Para "Bhagwan (sire)! When this Atma (soul) leaves the body, where does it go under the various conditions. By virtue of which Karmas (actions) it becomes a Devta ?"

How is a Devta defined ?

Look Munivaro ! Muni said, "My dear, I have limited intelligence. I shall try to explain according to my limited understanding. If any wise man gives a better explanation, do accept it." This is how rishis observe. No great rishi or sage talks high of his intelligence. We find it difficult to accept as to how every wise, sober and austere person has

been talking of his own intellect in limited terms. Perhaps they have been quite humbly apprehensive of not bearing the burden of any erratic statement being made. They have kept themselves open to correction by wiser people.

So Maharishi Para muni continued, "O, Vyas ! When this Atma having embodied itself in this phenomenon world tries to sanctify itself, or tries to season itself with austere practices or identifies itself with the universal order of yajna, or becomes a seeker of Truth, or performs noble deeds, or sings the glories of God, then it pervades in Devyan which is the abode of holy souls. The authors and the authorities of our scriptures have opined that those who induldge in churlish acts, or those who perform evil deeds,invariably have to go to the womb of would-be-mothers. They do not get sufficient oppertunity to go to Devyan. In their sub-conscience so many sins are stamped, that they immediately get established in the mother's womb and take birth in the lower grades of beings."

Listen Munivaro ! The rishi further said, "Devyan is that world where holy souls dwell, where there are bodies with predominance of the Vayu (Air) and Agni (Fire) principles. The sub-conscience is stamped with wholesomeness and they move about in a great, holy and grand world, which is known as Dev-loke or Devyan."

Whether Congregations are held in Devyan ?

Now the question arises whether congregations are held in Devyan. Are there discourses in the form of questions and answers ?

Look Munivaro ! Devatas do not indulge in questions and answers. They only revel in their own bliss. They watch and observe this great world to find out what may be needed here. When the requisite virtues are found to have declined in the world, the Devtas assume forms on their own will for the uplift of the people. After having propagated those great virtues, they disappear again.

Lord Krishna's previous life

Munivaro ! Lord Krishna's birth is accountable in the same way. Lord Krishna was known as Madhyunpan Rishi in his earlier manifestation. When Madhyunpan Rishi used to move about in Devyan, he used to watch the world as to what was going on there, as to how it was progressing. When the scientific contrivances were being invented and a great gloom of sin due to Raja Kansa's atrocities was being spread, at that time Madhyunpan Rishi appeared in the house of Yashoda after having gone through the painful process of taking birth from the womb of mother Devki. Having so manifested himself he uplifted the world and said to Arjuna, "I know the whole nature but I shall not do that deed by which this world should be degraded. I have to perform those acts by which this world should become elevated." So Munivaro ! Devyan is that state of existence from where this world is watched (by the noble souls).

Maharashi Dayananda's previous life

My dear Mahanandji has given me an account of Maharishi Atuti Maharaj who used to dwell in Devyan. About his manifestation some discriptions are available.

Maharishi Atuti's mother was Somatti who was the consort of Maharishi Kolashati. She resolved in her lifetime that her son should be one who could be capable of dwelling in Devyan. After the birth of the son she decided to name the child 'Atuti' implying the one who should be an undeterred believer in God. She dedicated the boy to the Devatas, the God Principles.

Look ! Thereupon that boy Atuti, following religiously the disciplines prescribed by the mother, lived a celibate life. By practising Dharna, Dhyan and Samadhi, he could transcend space and the three kinds of Vayus, as I have described before viz Somatiti, Madhyan and Indra. He was then able to have an access to a subtler state which is known as Devayan. The mother had ordained, "O, son ! here is the invalluble

treasure of the Vedas. As and when it goes on the decline, you have to re-establish and elevate it." So Munivaro ! Having thus vouchsafed the invaluble treasure with her son, she left for heavenly abode. After that, as my dear Mahanandji has apprised me, the same soul of Atuti took human birth (Maharishi Dayanand) in this Iron age (Kaliyug) and strived for the uplift of the world. To-day we should accept the directions received from Devayan. We have to elevate ourselves by acknowledging the teachings of those Devatas or the Divine beings who care for our welfare after descending from the Devayan and return to Devayan after having shown the right path. We are not to suffer in ignorance in which people while away their lives through luxury and laziness. We have to tread in the world by accepting the advice and the teachings of the Devatas who belong to the Devayan world.

Look Munivaro ! How much perversity of conduct had prevailed in the world in the Krishna era ! But it could not even taint the life of Lord Krishna. He only is called the Devata whose life remains untainted by the world which is full of Rajoguna Tamoguna (Luxury and laziness attributes). Know that such souls come from Devayan and, after having played their noble part, will return to Devayan only. Devayan is the world where divine souls dwell.

Munivaro ! There are Mahapishach also. They belong to a world lower than Devayan. As I have been enlightened, Pishach specie of life is found on the moon.

My dear Lomash Muni Maharaj had apprised me once, lakhs of years before, "Gurudev ! I had been to the moon. I saw that there are species of life which are called Pishach. Those pishach lives have everything there. They have their working places. There are beautiful houses for singing the glories of God." Today I am only repeating the words of Lomash Muni. My dear, I have not seen anything myself but I have, of course, positively heard.

Munivaro ! Once Maharaja Arjuna had procured a

scientific instrument with the help of Maharaja Shiva to hear the voice from Devayan. It is said that that great Arjuna listened to the voices of the Devatas with the help of that instrument. As my dear Mahanandji has indicated to me, if the modern scientific achievements are compared to the heights of the scientific developments of the Dwapar Age then the science of today will scale only at one-half level.

Munivaro ! just before I gave some description of Maharishi Atuti. Some mention of Lord Krishna's prior life was made. Today we have only to consider as to what we have to do for the Devtas. First of all we have to become Devtas in the world. Maharishi Para Muni had said, "If you have to be Devata in this world, the easiest way is to look at this world with the eye of wisdom. Let not this world taint you. Just as the lotus remains unwetted in water, try to elevate yourself in this world. The water can not touch the lotus." So to become Devata, you have to become the lotus so that you are blessed by the Goddess Lakshmi.

What is Laxmi and Lotus ?

It is said that Lakshmi emerged out of the lotus. What is that Lotus ? The Lotus is that sublime soul which is not tainted by this phenomenon world. The glory that emanates from such a great soul is the Goddess Lakshmi or Saraswati which moulds a man into a Devata or a divine being. Today we should perceive with the inner eye. We should see with those eyes which bestow the real vision (and remove the delusion). We have not to look at this world with perverted vision. We have to look with those eyes which Devtas possess, with the eyes which bless us with Divine Vision, with the eyes which transform us into the Lotus and which place us under the refuge of Goddess Saraswati. So Munivaro ! This is the way to go to Devayan and rise up to the level of Devatas ; This is the righteous method.

Munivaro ! Those who perform Yajnas and particulary those who function as the chief priest (Brahma) at Yajnas

come into the category of Devatas, but not such Brahmas as my dear Mahanand generally mentions about the modern priests who do not live their ideals. Brahma is he whose life is in confirmity with the Vedas or who are Vedas personified. Veda means light (Prakash). That is, the Brahma should be an illuminated being.

(Mahanand ji)– "Bhagwan ! One more thing we would like to know. What is the difference between the liberated souls and the Deva souls ?"

Mahanand ji ! Devatas are those whose state of subtle body is not yet dissolved and liberated souls are those who have transcended even the subtle state of sub-conscience (Antah Karan), intellect and the powerful senses of objective knowledge.

So Munivaro ! We were just talking about Devayan. Let me tell you the rishis (sages), who are blessed with the Vedic knowledge by God, are also called the Devatas. When the time of final dissolution comes, the Sun, the Moon, the Earth and all the worlds vanish. Nothing remains. All cease to exist. It is all transformed into atomic state. Devyan also does not remain at final dissolution (Dooms day).

How Vedic wisdom is revealed in the beginning of every creation ?

Mahanand ji ! just as the world of matter merges with the Supreme Being in a subtle form, similarly the individual soul also merges with the Supreme Soul. When the cycle of creation restarts, the world of matter manifests again in its multiforms. Divine souls (Devatas) also come into being with distinct existence. Again, according to the same principles, they propagate the great wisdom. The laws and the Vedic wisdom which existed in earlier cycles of creation are again propagated by the Divine souls with God's blessings. That is to say that all this knowledge and science is ushered in the beginning of each cycle of creation through great 'rishis' and 'munis' in conformity with the earlier creation.

Mahanand ji-- "Bhagwan ! Many people contend that the progress which has taken place in the modern times was never achieved any time earlier. How far do you accept this contention ?"

Who are Aryans ?

Mahanand ji ! It is said and accepted by us that from the begining of creation 'Aryas' have hailed. 'Arya' is that person who is noble who is super and who is well versed both in spiritual wisdom and Physical sciences of matter. It is very much possible rather it was that the 'progress' in earlier times has been many times more than the progress in modern times. There is progress today also; there was progress in early times too. But the zenith of progress which had been achieved in the Treta Yuga (era) did not exist in the Dwapar Yuga. And progress which was in the Dwapar Yuga has not remained in the era which has followed after Mahabharatha. I do not have personal knowledge of the progress of today. But, on the assessment which I can make on the basis of what Mahanandji has been apprising me, I can contemplate that the progress which has been made today is not of much significance. Actually it is the kind of 'progress' in which everyman, every God-daughter is becoming more and more worried. To-day we want at least that type of progress which existed in the Dwapar Age when, according to Mahanandji, the plans were worked out to mould the national set-up into Rama-Rajya (an ideal kingdom or republic), where the Gurus and the Aryas are highly extolled, where the banner of 'Om' is made to flutter on every piece of land and where universal peace is experienced--that state is to be considered as of 'PROGRESS'. The progress in which man churns his life span with Spiritual wisdom and Science of matter is called the progress of peace; That is called the progress of 'humankind'.

Munivaro ! When mutual differences and feuds started in the world and the control of Rishis declined, at that time

Swayambhu Manu Maharaj appeared on the scene and promulgated a national constitution. My dear son ! If you believe in the words of the seers, you will come to know as to how great was the progress when Manu Maharaj constituted the national order. The man should be ever eager to know that height and quality of progress. We should cultivate that progress again. That was the real progress. But in the type of 'progress' where one is the enemy of the other and where the waves of corruption be rampant, can you call it a state of progress ? or will you designate noble character and conduct as progress ? I accept your words that there is progress today also but it should be compared with the progress of the early days.

Munivaro ! Mahanandji has also apprised me that the society of today opines that the Rishis and the men of yore used to consume meat. People of to-day should not entertain such misconceptions. I would like to know that when God has blessed us with various kinds of vegetables and fruit, can not a man maintain himself alive by feeding himself on those alone ? Our ancestors turned to be 'rishis' by living on vegetable kingdom and by assimilating their essence. We should reflect upon their lives and how they elevated themselves to the state of godhood. We have before us the life of Valmiki. How he allowed the numberless insects to take refuge in his body while repeating 'Ram Rameti'! only the mere skeleton of bones and the Prana (the life principle) remained. As a matter of fact, this is not our subject to-day. We were deliberating upon Devatas. O man you have to strive for becoming a Devata today.

Munivaro ! The Fire Principle, the Air Principle, the Sun the Moon the Earth are also all Devatas. The Moon gives us lustrous shine. The Sun gives us light. The Fire also gives us light and heat. The Earth gives us vegetables. The Water is also a Devata. It helps the growth of vegetables, and is responsible for the functioning of our bodies. These Devatas also should be worshipped.

Path leading towards Devyan

Munivaro ! In the beginning of creation the knowledge of the Vedas was revealed to four rishis viz, Agni, Vayu, Aditya and Angira. This knowledge is divided into three sections namely Jnana, Karma and upasana. Only the pure intellect can concieve the Vedic knowledge. In our literature the intellect is clarified into four types--the first is the ordinary intellect. The second is Medha; the third is Ritambara and the fourth is called the Pragya intellect.

Ordinary intellect (Budhi) is that faculty which accords only prima facie perception of objects. The sense organs gather the impressions from the objective world. For example the eyes see, the ears hear and the nose smells etc. All these stimuli reach the mind through the sense organs. The mind presents them to the intellect. which gives the final interpretation and verdict.

Munivaro ! Medhavi intellect is that higher faculty of perception which makes it possible for the impression of many past generations to sprout forth. Medhavi intellect is related to space. Some knowledge we had acquired in the past. But on the development of the Medhavi intellect, all that past knowledge is automatically recapitulated.

You must be remembering that in very much earlier times I had learnt these Samhitas. But again after a lapse of so much time I have been recollecting and reproducing the same before you. This is all due to the Medhavi intellect.

Now the third Ritambara is still higher a faculty of perception. When a man becomes very much eager to become a Yogi and a seeker and take refuge in God, at that time the Medhavi intellect is said to have risen to Ritambara state. The man devotes himself to Dharana Dhyana and Samadhi and becomes the master of the glamour of this objective world. All the five 'Pranas' are rendered under the control of the person who possesses the Ritambara intellect.

Munivaro ! The Pragya intellect is aquired only by that rishi who has liberated himself. Today we have to strive for

Pragya intellect. We have to climb to that high-peaked wisdom from where we can easily study the knowledge and science related to the functioning of this phenomemon world; we are able to study every atom of Nature.

There are the four kinds of intellect (Buddhi). The ordinary and the Medha are concerned with the Science of matter only where as the Ritambara and Pragya deal with the Spiritual realm. When there is co-ordination between the two sciences, of matter and spirit, the world becomes a veritable heaven. When the material science predominates, man is filled with arrogance, And where there is pride, there is a fall. Spiritual science awakens the faculty of discrimination (Vivek). And where there is Vivek, there is humility, And where there are Vivek and humility, there is reality in life. This path leads man towards Devyan, towards God hood.

Now these instructive talks of ours are coming to a close for today. The rest of the matter will be dealt with tomorrow. Now there will be some recital from the Vedas.

The Law of Karma

Lecture given on 9th March 1962 at 8 P.M. in B.C. Park Sarojni Nagar, New Delhi relating to one of Bharamchariji's previous birth and cause of his manifestation.

Live long !

Dear sages ! The period of our meditative recitation is just over. Our recitation of Vedic hyms was going on. The perfectness of God was being described in the Ved Mantras coming in the beginning of today's recitation. God is so great and unique that man can never bring Him within his comprehension. Enthroned in the domain of the heart of man, He is setting up His love and justice. Why does Parmatman (God) set up such a domain ? What is his intention behind it ?

Oh son ! There is no intention of Parmatman in that. He is peforming His function. You may call it His perfectness or whatever you may choose to call it. We have at least understood that He is setting up His domain of love and justice (Yampuri) in our hearts. Whatever action we perform and as our actions are, He gives us the fruit of our actions. God who is the giver of the fruit of our actions and administers justice, Oh son, he is called by the name of "Yama".

Oh sages ! 'Vayu' (life breath) is also called 'Yama'. Why 'Vayu' is called 'Yama' ? What is 'Yama Vayu' like ?

Oh son ! when the soul (Atma) leaves this physical sheath called the body and goes out into the space outside, it roams through the medium of its subtle body in what is called 'Yama Vayu'. In that stage we describe 'Vayu' as 'Yama' also. But in fact, here in Ved-Mantras God himself

was being described as 'Yama' as he, assuming the role of 'Yama' is the giver of fruit of our good and bad actions.

Which is the spot in our hearts where God is administering this justice ? After pondering over this we come to the conclusion that there is no such spot except the great law and justice of God. The question arises, if there is no spot where is this divine justice administered ? It is a philosophical problem.

Man should know that God is Omni-present. Which is the space where we feel God's presence as the giver of the fruits of our virtuous or evil actions ?

It is just according to the ordaining of the Vedas that God is ingrained in our soul. When a man does anything, the impressions of his deeds are ingrained on his soul. Whenever a man attempts to do a bad deed, he at once gets a hint. "Don't do it, shun this wrong path of action." Stil one does it and its impression is as if inscribed in one's soul so that every act is ingrained within us and we have to reap the good or bad fruits of our actions without fail. There is no other go.

Shri Mahananda has given me a hint to-day that there are many cases where human beings have finished the impressions of their bad deeds by undergoing austerities and penance. But this is not so. It is strange to say so. It can however be corrected by saying that man's soul becomes pure only after undergoing the punishment given to him by God for doing a bad deed-just in the same way as the lamp gives light only till the oil is not exhausted and the wick is intact. It will stop giving light when the oil and wick are consumed. Our inner hearts work in the same fashion. We have to go on reaping the good or bad fruits of our actions till the impressions (Sanskaras) of those actions remain in our hearts.

A devotee prays to God, "O lord, I am getting light from inside my heart, now I shall act in this way that this light may continue to come' and for that purpose I shall not inscribe the impression of any bad deed."

Man shall not have to reap the fruits of his actions only when the lamp of his innerself is not provided with anything to burn with-other-wise good or bad actions must bear their fruit. In to-days's Vedic Hymns it was clearly stated that in the beginning of the world the emancipated souls having knowledge of previous births are again born according to the Laws of Providence and the work of the world commences.

Man must reap the good or bad fruits of his good or bad deeds because the impressions of his actions are ingrained in his subtle body. No one can find when this innerself wakes up or when it ceases functioning. One must understand that every act once performed must bear its fruit, we should, therefore, always do good deeds. The sage Yajvalka told the King Janaka. "O King Janaka, our mind is never silent; it is always active; the only thing you can do is to make your mind pure in order to make the most of your life." The sage Yajvalka exhorted the need of fostering pure thoughts in the mind, as this will lead to good actions. Mind is controlled by doing good deeds always and the subtle body is also purified. Thus the impressions of previous births are sanctified and we are able to realize the Omni present Lord God, who alone gives us the fruits of our good or bad deeds. In that case only we can realize God. If our minds are pure and clear God is essentially quite near.

Lord Krishna had told Arjuna, "O Arjuna, it does not behove you to talk in this strain; you must fight. Your soul is endless, Don't remain in the dark, you are not killing anybody, the soul is immortal and eternal.' Hearing this Arjuna asked, "If soul is eternal, then why all this exhortation towards ignorance of this great truth ?" Lord Krishna said, "O Arjuna, one must suffer according to the situation wherein one is put and act as the occasion demands. You must realise your duty."

A man should do as his duty demands. Good circumstances will put him in good stead. Even in untoward

circumstances a man must do his duty faithfully and make his life sublime.

Shri Mahananda has asked me regarding the theory of 'Karma'. 'Karma' or the Law of Deeds has a gigantic force. the fruits of the deeds which were done millions of years earlier by me, are being reaped in this life which is another name of the result of previous 'Karmas'. Every body's 'Karmas' (deeds) are different and he or she must reap their fruit likewise.

Now, to come again to the Vedic Hymn reiterated by me in the beginning. It is our duty to enrich our life by pursuing the path of spirituality. We should follow the examples of spiritual souls.

Shri Mahananda is giving me many hints. This is the age of machinery. Physical science is on the upward march. There is no scope for spiritual science. But there is no gain in making progress in physical science, which aims at the destruction of the world and nothing else.

No scientific instrument is stable to-day. Ambrik, the king of another state, had come to witness the great battle of Mahabharata. At the query of Lod Krishna, king Ambrik told him about his errand i.e. to see this great battle. At this Lord Krishna asked him "Do you want merely to witness the battle of Mahabharat or to take part in it also ?" King Ambrik said, "I intend to partake in the battle if the occasion arises."

Lord Krishna asked, "What do you mean by the occasion ?" "How will you ascertain it ?"

King Ambrik said, "I shall fight on the side which is the loser and this will determine the time of my partaking." Lord Krishna asked, "What is the guarantee of your assertion that you will fight on the loser side ?" King Ambrik said, "Sir, in my life-time I and one of my Scientists have invented three kinds of weapons; one of them is such as would destroy the armies of both the sides and return to me after doing the job of destruction. At this, Lord Krishna told Arjuna, "King

Ambrik won't allow us to proceed with the battle. Let us think what should be the line of our action." An ideal statesman as Lord Krishna was, he said, "King Ambrik ! what can you part with as a gift ? - a mighty ruler and a great scientist as you are."

King Ambrik told Lord Krishna that the former was ready to part with any thing that the latter would desire. Lord Krishna desired to have King Ambrik's head as a donation. King Ambrik willingly dedicated the above portion of his neck to Lord Krishna but he said, "I wish to witness the battle with my eyes."

Yogeshwar Krishna asked king Ambrik to see the battle of Mahabharata keeping in view that his head was the property of Lord Krishna and that his arms were also helpless and he could not use them. Lord Krishna had a lofty platform prepared for King Ambrik whereon he could sit and see the scene of the battle field of Mahabharata.

Our aim of this narration is that destruction becomes nearer and nearer with the progress of science. Man's real progress or the progress of state takes place when his life is elevated.

There is a simile in the Vedas. The gods and demons churned the ocean. Fourteen gems were found after churning was over. Who were these gods and demons ? Shri Manananda had once remarked that God once churned the ocean in the shape of a turtle. Here is a simile. God is called a turtle as He is the prop of the whole universe. The earth depends entirely on God. Everything great or small is sustained by Him alone. How, then, was the ocean churned ?

O sages, the oceans were churned just when the work of the Creation commenced. The demons named Harinyakshas kept the earth with them and gods arrived on the scene and there was a great struggle with the great demons. Hrinyakshas were killed, some were sent to the atmosphere and some to the earth and the remaining were sent to the various worlds. This is called churning of the ocean.

When a man kindles his thoughts and endeavours to find gems from his ponderings this is also called the churning of the ocean. Which are these gems that a man must search for ?

In one of our discourses, we were telling you that Lord Krishna was well up in Sixteen Arts or 'Kalas'.

Man is composed of five vital breaths (Pranas), five sense organs and five limbs and adding his mind these become sixteen in all. Yogeshwar Krishna had mastered the functions of all these sixteen things. He made his mind steady and searched the gems which God manifested by churning the ocean in the beginning of the universe. Were they really gems or not ?

When God animates this lifeless matter, it begins to glitter, it shines and the universe comes into being gradually. God took out fourteen gems after giving his Great Prowess (Mahat). This is the churning of the ocean by God. The whole matter which is endless is called the ocean. For whom was the churning process done ?

This whole churning process was done by God for the soul in the similar way as the house wife churns the milk for her children and prepares butter for them. My dear Sages, I am afraid of digressing from the main theme. Shri Mahanand might complain again for the same. We were just remarking that God churned the matter for his illustrious son, the soul and fourteen gems were taken out for the use of mankind. It was also alleged in this connection by Shri Mahananda that God took out 'Shayamkaran Horse' and the Great elements have come out of the great Matter as 'Sun', 'Moon', 'Kamdhenu' (Cow), 'Fire'. Varuna are all the result of churning the Matter or 'Prakriti'. Dhenu in Sanskrit stands for mother as well as the Cow. The earth is also Cow in Sanskrit. God made it steady by churning. 'Shayamkaran' is the mind, it is also another name for the fire and this very word 'Shayakaran' also indicates the sun. God created all these. The universe is the outcome of 'Dhenu'.

Now to come to the point, we were discussing the Law of Karma. Man reaps the fruits of his actions. It is our duty to do good deeds in this Vast Universe created by God and realize God in this very life.

As desired by Mahananda, I was telling you something on a very sublime and subtle point. It is in this connection of the Law of Karma which we have been stressing throughout our talk to-day. I am talking of the early Vedic age i.e. the 'Satoyuga'. Our preceptor Brahma was a very great scholar of the Vedas. He had a large circle of disciples. Lord Brahma had one son named Sage Sarishtoo Muni Maharaj. Once Sarishtoo Muni Maharaj was sitting with his consort named 'Thumba'. They thought of getting one very illustrious son. Their father Brahma had ordered them to observe Brahmcharya i.e. self-restraint and undergo penance. So both used to study the Vedas in a lonely place. They sought the permission of their father Brahma, who allowed them to beget a son.

The Sage Sarishtoo Muni Maharaj peformed a great sacrificial Fire or a Great yajna and sat in meditation, studied the Vedas. In due course Lady Thumba gave birth to a son. His naming ceremony was performed and Shri Sarishtoo Muni Maharaj called his son Kutri Muni. The latter was brought up in very sublime circumstances and he grew up to be a great scholar of the Vedas. And when Kutri Muni came to be a bachelor of twenty five, he told his worthy parents that he wanted to sit in communion with almighty God to make the most of his human birth. He further said that he wanted to investigate the spiritual sciences pioneered by their preceptor Brahma.

The parents of Kutri Muni were pleased to know the inner mind of their son and said to him. "You are our blessed son and we are also blessed to have a worthy offspring who is thinking of conquering death. You are at liberty whatever best you wish to do for elevating life."

Consequently Kutri Muni reached a great sage named

Karuda Muni, who welcomed him whole heartly and remarked, "Be happy O Celibate." Karuda Muni further asked about the welfare of Kutri Muni's parents. Moving further, Kutri Muni reached the hermitage where Maharishi Sudakshan Muni, Tawat Ketu Muni and Amroti Muni were present. Kutri Muni touched their feet and spoke cheerfully. The sages knew that Kutri Muni was the son of Shri Shrishtoo Muni Maharaj. They also knew that he was a celibate and wanted to lead the life of an ascetic. From there Kutri Muni moved on to the hermitage of Kartik Muni. He found there the sage Ambetu, Anketu Muni And Acharya Angira and so on. The sage Anketu greeted him very well.

That was the age of the learned people who honoured their learned brethren. The hosts who were sages welcomed their highly cultured guests.

Kutri Muni begged leave and went onward to the next hermitage where the following sages were present :- Kapil Muni, Madhetu Rishi, Gangaketu Rishi, Prachi Muni, Maharaj Dwanguni Rishi, Kinvanti Rishi and Lomash Rishi and others. They were all discussing philosophical topics. Kutri Muni bowed before these philosopher saints. All greeted him gladly. Maharishi Lomash said, "Whence have you come ?" Kutri Muni said, "I have just come to see you all, I shall be only too glad to meet you." Maharishi Lomash Muni remarked, "You are welcome, we are pondering over sublime and philosophical topics." So Kutri Muni seated himself in that company of the sages. Narad Muni was also present there.

The topic that was being discussed was that one day of Brahma meant the expiry of one Era-How is that reckoned? What is Brahma ? Is Brahma a man, a sage or God himself ?

Lomash Muni was of the opinion that one day of Brahma means the age of Brahma which is equal to one hundred 'Kalpas' or eras. The soul enjoys bliss in the womb of Brahma for one hundred "Kalpas or eras.'

Taking leave from that place, the boy sage, Kutri Muni went straight to the hermitage of Rishi Shounik Maharaj who received him with open arms. In this way Kutri Muni finally reached Rishi Som Bhava and he got the inspiration that in order to quench his spiritual thirst he must adopt a preceptor and thus elevate his life.

At this stage Shambhu Manu Maharaj was consulted regarding the choice of preceptor. Kutri Muni was told frankly that he did not look like a student at all. At this Kutri Muni replied respectfully that he was nothing but a student. Shambhu Manu Maharaj advised Kutri Muni to go to Shringi Rishi, disciple of Brahma who would welcome him and give him the requisite knowledge to elevate himself.

At this Kutri Muni inquired more about Shringi Rishi from the sage Shambhu Manuk, who remarked that he knew Shringadi has not uttered a lie for the last 84 years and he could guarantee his integrity, veracity and truthfulness. Secondly, Shringi Rishi had realized his soul and attained God. He was the fittest person to become a true preceptor.

So Kutri Muni went on straight to this soul (Shringi Rishi) who greeted him whole heartedly. A learned celibate as he was, he was given all kinds of presents. It is the bounden duty of every body to honour learned Brahmacharis. Shringi Rishi too pleased Kutri Muni who adopted him in his mind as his Guru. That soul did his duty towards Kutri Muni as a teacher ought to do towards his student. He taught him the occult science of yoga unreservedly. But man is after all a finite being - so was that boy sage imperfect in some respects. At last he said to his preceptor, "Lord, I beg your leave, I am ready for undergoing penance, I have practised 'Yoga' to a great extent. I also want to reach the same pinnacle of glory in the great sciences as reached by early sages. I will go there." This soul (Shringi Rishi) said, "O dear boy, you are immature to attain that perfect stage yet."

At that time, Kutri Muni, went away disregarding the advice of his Teacher and sat in a Trance in the forest named 'Kadli-Vana'. In 'Yoga' there is no limit to one's age, they say. He underwent this state of trance for two hundred and

fifty years. And he still continued to undergo the penance even after 250 years. Here is that stage of enlightenment and sages are always appointed to awaken the great one from the state of trance. And Lo, the Great Guru Brahma ordered his son Sarishtoo Muni Maharaj to go and arouse the boy sage from that stage. With the help of Yogic-powers, Sarishtoo Muni Maharaj realized the penance of Kutri Muni and gave the latter the awakening after purifying his Yogic state of mind.

The boy sage was under an illusion that he had acquired all sciences and went on to Rishi Samketu Maharaj who asked him about his attainment after undregoing long yogic practices.

Hearing this, the boy sage answered as follows, "Although I was forewarned by my preceptor that I was not fit to reach the highest pinnacle of attainment, yet I felt that I have reached the stage of my First Guru Brahma and thus won all the three worlds". In this state of vanity he went to other sages also.

When he reached his father Sarishtoo Muni, the latter asked him about the result of his penance. Kutri Muni disregarded his father and said vainly, "I have transgressed your penance even ! I have conquered all the three worlds, and I am their lord now !"

Under the spell of vanity, the boy sage went on to several other sages even slighting them during his conversation in a fit of his vanity and finally reaching Rishi Vibhandak, he spoke in the same strain to him also. At this Vibhandak Rishi asked Kutri Muni, "who is your teacher"? Kutri Muni replied that he was the disciple of Shringi Adi Rishi. At this Vibhandak Rishi said "Shringi is a great Brahman and a very learned soul ! He is integrity incarnate and never tells a lie. Beware, don't utter anything like this before him and if you do so I am afraid you are sure to get death sentence !" Hearing this, Kutri Muni insulted and kicked Vibhandak Rishi also and went straight to this soul, (the

great Brahmana Shringi Rishi). The latter asked Kutri Muni, "What is the progress in your penance ?" Kutri Muni replied, " I am the master of all the three worlds; The heaven the Atmosphere or the antriksha and the earth. I have just reached your stage of attainment. You were disallowing me to go ahead but, see I have won the three worlds !"

Oh son ! The Law of Karmas or deeds is infalliable. The intellect of a man is changed according to his fate. Knowing the vicious intentions of the boy sage, and through Yoga realising the state of his inner mind, and also knowing that his end was near, his Teacher cursed him with these words.

"O mean boy-sage, you are most haughty, go and embrace death !"

The boy sage Kutri Muni died at that time.

Now you will ask "can one die without the divine consent or will ?" I say, "Time is the main factor-if it is the time of death, words will surely be spoken accordingly !"

Great panic prevailed all around among the sages at the death of Kutri Muni ! ! ! The son of a sage and an ascetic himself is no more ! ! ! Brahma Acharya reached the scene of death in anger accompanied by the sages and said (to Rishi Shringi) "O boy ! You have cursed and killed the son of a sage ! If you consider yourself so very wise, why did you not give him the right counsel, and thus bring him to the right path ? You have ended his life on the contrary ! ! ! You will have to suffer the consequences of your bad deeds today !

Continuing, Brahma Acharya remarked and admonished thus :– "O Lad as you have ended the life of the son of a sage, consequently you will have to undergo births and rebirths in all the ages - in "Satoyuga", in "Treta" and in "Dwapar" but at the expiry of five thousand five hundred years of "Kaliyuga", you will be born in an unknown family and you will be deprived of the whole treasure of your knowledge. You will be quite ignorant and queer looking. But in trance you will regain your speech when your soul will rise up to the atmosphere where it will meet with subtle bodies

of great souls and while in their good company your voice will reach the mundane earth of the mortals. That time will be at once high and low, for you will be considered both great and small ! This is your punishment that some will call you a hoax even while others will hold you in high esteem."

Dear sages, that very time has come now. I am undergoing the punishment given to me millions of years ago by my preceptor. You may well ask that great souls never curse. Did Guru Brahma commit a sin by cursing ?

Let us ponder over the nature of the process of cursing. All curses depend upon the Law of Karma or the philosophy of actions. Even the Vedas teach us this philosophy that no human being can escape the law of Karma. And old sages also teach the same theory.

My Guru punished me and did the right thing. The curser is a higher soul. When he curses an ignorant, he does not raise himself high, he weakens his moral strength, but when the curse is imposed on one who himself knows everything but commits the sin even then, the latter deserves all punishment because the devil must have his due. My case is just the same. At the time of punishment I was clearly told by my Guru that in my future birth, I shall have no Guru or mundane surface after quitting the solar and celestial planes. If I don't get any immortal Yogin Guru, how could I be blessed again and how could I make my life a success ?" At this my Guru was pleased to remark, "You will get a blessed soul as your Guru, when you reach the fiftieth year of your life on the earth."

Oh Son ! Today I have answered your long standing question about my previous birth. I am reaping the fruits of my deeds done by me in my previous births millions and millions of years ago and I have to undrego the ordeal till the time limit is over.

The sum and substance of today's talk is that a man should always do good deeds in order to elevate one's life and develop it fully.

I could not put up with the insulting remarks about my

Guru, and acted accordingly but the tables were turned upon my head, and I have to reap the result of my own deeds !

When luck does not favour, even good deeds bear bad fruits. The whole planning is, as it were, upset. That is the way of the world ! I could not bear the remarks of Kutri Muni that he had won a victory over my Guru. I am suffering the punishment given to me millions of years ago. God's ways are mysterious and strange.

I don't mind if anyone calls me a hoax or if anyone praises me. I must obey the ordains of my preceptor or Guru. It is our duty to beg the Almighty Father for whatever we want. Now please, listen to the vedic Hymns ! ! !

Yog Mudra

July 19, 1964, Raja Garden, New Delhi.

What does this sermon contain ?

(Why does the neck of Shri Brahmchari ji oscillate while he is giving his discourses ? The significance of the vedas; the dire need of prayer; man's duty to foster kindly feelings of love for each other and do his duty under all circumstances; In "Yog Mudra" the movement of the neck is nothing but natural : Branches of Yoga : and so on)

Dear Sages !

I have just finished my recital of the vedas. This congregation consists of the learned people and they must have understood the topic of the vedic hymns.

The Greatness of Vedas !

The Veda is an invalubale seed and the richest storehouse of the knowledge and sciences of the Universe. A student of the Veda comes to know the whole creation and it is his bounden duty to know the whole universe.

The Essential Nature of Prayer !

Just as a human being requires food for the maintenance of his body ever since he gets up in the morning, similarly prayer is compulsory for the smooth sailing of the soul and for getting spiritual strength.

We are busy the whole day from morning till evening. We also sit in meditation and absorb ourselves in the eternal bliss of our Creator from Whom we get unique light and thus

make our life a real success. This great bliss comes only by the grace of God.

The Greatness of God !

I have called the Vedas a great storehouse, but what is the nature of God ? He is not seen with the physical eyes. I have oftrepeated this great truth that God is that Latent Power which is the fountain of all sorts of energy and runs all the worlds. God is a living force and can be called knowledge incarnate. He is giving vitality to the whole universe by means of vital breath (Pranas) or by super human energy. There is activity in all the heavenly bodies, and on this earth, in the human beings and the whole universe is working under his Divine Force.

How many worlds, how many planets, stars and heavenly bodies are there in the atmosphere over head ! But they never touch each other, what a unique feature and blessing of the Lord ! Suppose, if by chance they collided with each other - what would be the result ? The whole universe would throb with fear ! Just as a man meets death by the confluence of Prana and Apana, the two great vital breaths, in the same way the whole world gets overawed and terror-stricken if any two planets may collide.

Love should predominate our life !

O my dear sages and saints,

How can we save ourselves from this terrible state of affairs ? How can we make the most of our life and make it sublime ? It is possible only when we truly love each other. Love is the root cause of social welfare.

Five vital breaths are working in our bodies. One kind of breath is inhaled and exhaled. It brings the vital force and expels out the vicious air. That is "PRANA' or vital breath.

The other is "APANA", which remains in the lower and impure parts of the human constitution. If we stop breathing what is our fate ? Each vital breath has its different function.

Besides, Prana and Apana there are Udana, Samana and Vyana breaths (five in all).

Stick to the post of your duty !

At the time of sleep, the five Pranas keep awake, and are functioning for the protection of the creatures as well as for the sustenance of the human soul. At that time where is the human soul residing ?

The human soul is in the lap of the Almighty Lord and the five breaths are sticking to their duty. Pranas are the functions of the soul. Just as pranas (or vital breaths) are doing their part, in the same way all human beings, great or small, male or female should stick fast to their respective duties and thus elevate their lives.

Who is the Vital Breath of the King ?

The vital breath of the ruler is the ruled or his subjects. If the subjects do their duty faithfully, the king will also protect them. Each of us is born with some errand. We must perform our duties. We must live in accord with each other.

Yesterday I was explaining "Yog Mudra" or Yogic posture. Dear Mahananda is of the opinion that I need not dilate on the topic of "Yog Mudra" at all. But I want to be true to myself, and I want to prove true to what I said yesterday - so that I shall certainly clarify the outlines of yogic posture briefly. My dear son Mahananda, I feel as if you are not helping me in this task rather you are putting a hindrance in my speech. This is unusual. Shri Mahananda said "As it please you Sir," All right, then O Dear Sages,

प्रति भवतम् अन्जति कसमोसी रूद्यान्योति कन्ससा वन्चमा कसमस्ति विधमानते वतोरणी न देवम् भवते विचन् संग्रा कामोश्धा।

(Brahmachari ji laughs)

My dear son, Mahananda,

It does not behove you to utter these words.

My dear Rishis, I am going to explain some yogic

postures today. Dear Mahananda has been asking this question since long and I am replying the same today. He told me that my head shakes just about my neck when the celestial voice is uttered. This subject is incomprehensible and this state of the body is not explicable, still I am mentioning it briefly today.

Why does the neck swing to and fro while the speech is delivered ?

I hinted a short while before, that the soul is in the lap of the Oversoul at the time of sleep and the vital breaths are there to protect us. It happens in the same way as when the master of a house leaves the house and his servants look after his dwelling place under his instructions. If the servants are worthy, they protect the house. In the same manner, the soldiers of a state are ordered by the ruler of the state to look after and give all comforts to his subject. The Pranas or vital breaths likewise protect the body, when the soul is in union with God.

When the soul departing from the physical body meets souls like yours, O dear Mahananda ! at that time the yogic practices performed earlier have their effect in consonance with the five vital breaths on the physical body through the subtle ones. The effect remains on the upper portion of the neck down the nasal part and the result is the oscillation of the head in the upper part of the neck. This movement of my head is due to my bad luck.

If the oscillation of the head stops, what would be the result ?

When a yogin reaches this state mentioned above and his relation is made with other souls by meeting them-those souls have also got some subtle bodies and work with the help of "Tan-matras" or subtle vibrations-The vital breaths confer through these "Tan Matras" which have a direct connection with the brain and the "Brahm-Randhra". The five "Tan Matras" reside in the brain and Brahm Randhra and

have got direct connection with the atmosphere and the great souls are contacted through the great intellect or intelligence of the yogin. The soul of that Yogin and the movement of his head are the result rather experience of the talks of Rishis and their ideals regarding us through the physical body of that yogin-This contact is accompanied by the vital breaths or Pranas. The great pranas or vital breaths affect the vocal organs, the brain and skull including the "Brahm Randhra" reach a unique stage and the result is this Oscillation of the head !

If you want to realize this state, it will require a very great effort. The act of stirring the soul in the "Brahmrandhra" is called Viradhati.

Now the question arises whether the great vital breath is active-yes, it is due to breathing. The breath is in direct touch with the soul as just explained above.

You must have heard the story of Dhrutrahstra who had told Sanjay in Mahabharat. "Dear Sanjay, today my sons and the Pandvas are at war, please narrate their movements to me as I am blind and can't see what they are doing ? That was a kind of Televison based on the science and technology contained in the sanskrit maxim" or the instrument called "Chitravali Vidhyanam Yantra" in Sanskrit.

The instrument was adjusted with Krukshetra and this adjustment brought about the pictures of the scene of war and the whole story was related to Maharaja Dhrutrashtra by Sanjaya.

Dear Mahananda says that Sanjaya was gifted with spiritual eyes by Lord Krishna, but this is not so. They were not spiritual eyes but it was a Machine prepared through physical science. (Intervening., Mahananda) This machine is called by some other name now-a-days and it has not yet developed to the extent stated by you-it is in the process of discovery at present.

Let it be called by any name but I was narrating what happened in the old old days as a result of the discovery of

physical science-but I have to narrate the function of spiritual sciences here.

The inner soul can have direct relation with any other soul every where. Similar ideas attract their kin ideas.

In the atmosphere the voice spreads and effects a particular individual calling his attention as there is direct connection with him or her in the same manner as I address Mahananda & Mahananda begins to speack because there is direct connection of my heart with Mahananda. My words relate to Mahananda and when I broadcast my words in the air, and the receiver of the voice having direct connection speaks and answers my questions. That is what happens in the world of subtle bodies with whom our souls have direct relation. The direct result is on the physical body of the receiving agent on whom the vital breaths or pranas have their working and the movement of the head takes place automatically.

This secret of "Yoga-Mudra" is inexplicable. It can not be tackled by the orators or speakers on the stage. It requires deep reflection as well as yogic experience. It is, indeed, a sublime and subtle theme and people of ordinary intellect cannot grasp it. Only those who have implicit faith in yoga, can understand it.

"Yoga-Mudra" concerns the inner rapture of the soul and actual experience of yoga. In deep sleep the soul is in direct touch with the Oversoul, the body becomes senseless as it were, and there vital breaths (pranas) protect the body.

If anyone may like to know the bliss of deep sleep, it can only be explained by the word "sound sleep" and nohing else-scientifically we can put it as a 'great joy' at the end of sleep obtaining new and better life as it were !

So, my dear sages, this is what I would say today. I don't want to dilate on the subject today as I had a rather lengthy recitation of the vedic hymns. I was feeling great rapture while chanting the Mantras ! My heart was leaping with great joy and my inclination was to go on with the recital.

Dear sages, I was not tackling any topic of yoga today although is has been done briefly. I postpone it to some other occasion when this topic arises out of the vedic hymns which I recite at that time.

Maharishi Patanjali has explained yoga exhaustively and one of his most significant sayings is

"चित्त वृत्ति निरोध योगः"

or full control of the vagaries of mind is Yoga.

Today's topic, as I have said before, relates to the movement of the head. I cannot dilate on the subject of Yoga therefore today. The question may arise as to how to control the wanderings of the thoughts ? or how to concentrate ? In Yoga, the main task is to control the mind and to achieve concentration. There are various methods to do so, but the end must be reached by one method or the other. Knowledge-true knowledge "Gyana" is one method ! The unique Yoga is nothing but concentration ! The Senses are connected with the mind, the mind is in direct touch with the memory and the memory attains a vast form ! This vast form contains the following head or branches :- Madhuk branch, Anook branch, Chaksha shani branch, Maninchati branch and again Brahm branch Ragori branch, Adhinayak branch and last, but not the least, Brahmarandra branch. Memory has a very vast scope and so are its branches which require a separate speech for tackling them fully.

Shri Mahananda is telling me that as I narrate the affairs of this world, I am, sometimes, called a hoax, only by those whose minds are vicious, and I had told Shri Mahananda that I consider the curse of my preceptor as a great blessing for the simple reason that a soothsayer or one who always speaks the truth, is greatly benefitted by the attacks of the vicious people in so far as these attacks purge the truthteller of his sins if any ! In one of my previous births, as already narrated, I had committed a sin and if some people of the world do not call me a cheat or a hoax, the words of my

preceptor will be falsified-therefore, I call these attacks on me as mere blessings and nothing else. My sublime ideas are my asset from time immemorial, the people may say anything and must say it ; let them say whatever they like, but you must stick to your high thoughts and never forsake them.

The vicissitudes of life are such as may force some people to give up their lofty ideas. They are sinners who flinch from the great possession of pure thoughts under the pressure of evanescent troubles and calamities. Man has no meaning to live in this world if he leaves his true path in this way. He or she must not succumb to anger under any circumstances.

I am bound to undergo the spell of the curse given to me by preceptor millions and millions of years ago till the time limit is over. One cannot and should not escape from suffering the good or bad fruits of one's actions willingly, as none else but himself or herself is the doer of his or her deeds. So that, I have touched a very delicate topic to-day. As mentioned in the beginning, all must do their duty under all circumstances, come what may.

The wind blows hard but firm trees, though shaken by the strong wind, never give up their shade and shelter. Similarly, the great souls never give up their great thoughts and principles under the volley of attacks of others. True progress depends on true spirit of union and cooperation and oneness of thoughts. Physical and meta-physical progress is impossible without firmness and oneness of thoughts. Lead a lofty life, sublime and pure life and go ahead.

Shri Mahananda ji "- "Sir, today's talk is, indeed, very subtle but the time is very short and limited ".

Shri Brahmchariji Maharaj - (Laughs and laughs again) Mahanandji, you are accustomed to talk in this strain, as a child does before his mother, repeating the same words in order to get his request fulfilled.

Shri Mahanandji : (Laughing) This habit is due to preceptors like your honour, you are my Guru and if you do

not inculcate this habit, how could I enrich or make my life sublime ?

All right

Dear Sages, I have finished my talk !

We must all do our duty-regardless of our rank, high or low, man or woman, sages or kings, none can escape the fruits of the actions done at any time in any life. Fulfilment of duty to undergo the sufferings of previous deeds is nothing less than "SWARGA" or heaven on earth,. That is indeed true life, virtuous and wonderfully happy life.

Pointer to Theism

[Lecture delivered by Shri Krishna Dutt Brahmchari on the 22nd March 1970 in Hyderabad]

Be blessed !

Look, sages ! I had been chanting before you, as on earlier occasions, some charming Ved-mantras in ecstasy. Somehow man, indeed, starts thinking that, whatsoever is considered to be our Reality, has got a flow of its own. In that flow only the Awareness of that creator becomes manifest. Today let us be singing the glories of our beloved Lord who is the Creator of the entire universe. When man approaches the beloved Lord as a seeker, then he begins to feel as if he is placed under the care of his loving Mother. Just as a child, suffering from the pangs of hunger, begins to re-charge the battery of his life with the breasts of his mother and is, thus, re-assured of being blessed, we also would like to approach that affectionate Mother from whom drinking the nectar of life, we could attain immortality. O, affectionate Mother ! Indeed you accept us in your illimitable bosom. Our son, on becoming a youth, gets exclusively attached to his family. But that affectionate Mother, who endears us to her heart, from whom the stream of consciousness flow, animated by which man reaches the state of immortality, would never, in any case restrain the flow of her supreme kindness and bliss. Let us be singing the glories of our beloved Lord today.

Dear ones ! we should be drinking from that stream, that 'Som' only which flows from the Vedic knowledge because that is the life-blood or the essence of life. Today

we have to seek refuge with that Custodian of the essence so that we should also be endowed with incessant bliss in this phenomenon world.

To-day we would like to seek refuge with that Supreme Goddess who accords us supreme bliss, who animates us and who sublimates us. We wait to feed ourselves from Her breasts only because we are suffering from the pangs of spiritual hunger. Who can quench our thirst ? The multifareous luxuries of this multiple world can not satiate our spiritual thirst. That thirst of ours is promoted by a sort of awakening. We should get the very drink (Som) which it needs. 'Som' is the name given to knowledge or capacity to discriminate ; because when we acquire the discriminating capacity, soundness develops in us, whole-someness crystallises in us. We have to drink that very 'Som'. The man who becomes established in faith that He, who is the dispenser of that 'som', who is ths source of all bliss, who is the beloved Lord of mine, is an unparalleled entity, then He is never able to saturate his endless thirst with His kindness. He (Lord) is always showering His grace upon him (the devotee). He (the devotee) may come across various difficult paths but he, bearing and accomodating with all those difficulties, continues to approach his goal.

So sages ! Today we have to seek refuge with our supreme beloved Lord and attain bliss -- the bliss for which sages and seers become introvert and turn to their inner Self. Hearts are rendered wide and expansive.

My dear sages ! Today I have been recollecting some pieces of literature which have made men sound and firm. The man who is not fixed in faith is as good as a non-entity in this world, Presently the life of Mahatma Prahlad is flashing before me. How unparalleled his life was ! Man has various impressions engraved on his sub-conscience. On the basis of those impressions man conducts with others, develops affection and faith. We should take those impressions into account. Prahlad's father, who was called Hiranyakashipa,

used to subject Prahlad to different types of torture and he had begun to believe and assert that there was nothing like God in this world. He had tried to build up the pillars of prosperity for his life and kingdom on the basis of physical sciences. I remember that in his kingdom science had developed to the extent that he had come to entertain the thought that there was no object like God and that it was only for name-sake. In his proclamation he would declare, "The idea of God exists only in the flights of man's imagination. The sovereign of a state is only to be taken as the Supreme Soul, the 'Parmatman'. I am a king. Therefore I am to be considered as the Lord of the subjects." When Hiranyakashipu was fixed in such a contention then, once his preceptor, Shaung Maharaj came to him and said, "O, Hiranyakashipu ! You do not believe in the existence of God." The king said, "O, respected seer ! You please convince me to accept. My mind eloquently says that God is no entity. It is only an imagination of man. You have a survey of my kingdom and assess yourself as to how many impressive institutions are there and how well-possessed we are with scientific knowledge. I have attempted to go to different worlds but could not trace the existence of God. It is only a form of consciousness that develops only as a result of combination of one element with another. When that particular condition is dissolved, the consciousness also ceases to be an entity," When he spoke thus to his preceptor, the preceptor preferred to stop there and only added. "O, king ! Today you are possessed by Science (of the physical world). I would not like to express anything further before you." The sage only warned him that finally after leaving the body at the time of his death, the king would have to seek refuge in the embrace of God only. The king paid no regards to that warning of the preceptor.

Dear ones ! Hiranyakashipu had only one son who was named Prahlad. Prahlad studied in a school right from his boyhood. The teachers would instruct him on various subjcts.

A fine system of education was in vogue. Consequently the boy started excelling in his learnings. One day, as he was going to school, he observed that some kittens, who had accidentally remained enclosed in a potters mud-pot which was kept for baking in the fire, had come out safe and alive. He had a great surprise due to the kittens remaining unharmed. The potter said to Prahlad, "Your father says that he only is God, the Supreme. Go and see your father (to find out) as to how these kittens have come out alive from fire. How can I accept the king as Supreme because this is only God's miracle ? There is definitely some other potential Reality due to which the lives of these kittens have been saved."

Dear ones ! Prompted by that Reality, it seems, the seed impressions of some early births of Prahlad sprouted forth. He became fixed in faith that it is some other entity called God who is pervading everywhere, who is omniscient, who is unparalleled and who is the master and dispenser of all bliss. That boy established that conviction in his mind that- 'God is certainly something else and not my own father who is the master only of his own subjects but the One who is the Master of the entire planetorium of this universe, who knows what is stamped on our sub-conscience, who can protect a being in fire, can only be considered the Supreme Being, the 'Ishwara'. Sages ! when the boy was so firmly fixed, the king apprehended that his son had become a theist and thought of God only. There upon the boy's teachers and instructors sounded him that his father would torture him in many ways. But the boy said, "I am not scared by all that. According to my destiny I shall have to undergo what-ever tortures God has ordained for me." Thus the boy believed to the very core of his heart that - 'Tha Almighty is some other entity who is awakening my heart and who is animating the world. The Sun has been giving light. But God is the Light of lights. He is the One who has been illuminating the Sun itself.'

When the king knew (for certain) that his son held that

theistic belief and thereby turned to be an idiot (according to the king) and did not recognize the king's name or authority, at that time, my dear, he called upon his queen-consort and said, "O, Devi ! What should we do now ? We have only one son and he has turned out to be an idiot. Today he has become a fool to the extent that we shall not be able to quote an example of it. He is always repeating 'Ishwara', 'Ishwara' ; He is always calling 'Om Om'. He is defining Him as the One who pervades the smallest space or particle. Is there any way out for him ?" She replied, "My sire ! What responsibility can I share in that ? You can not disown him for the belief which he has held so firmly. I also feel that the animating Principle is some One else. Indeed when you proclaim that you are 'Ishwara', you are only treading the path of atheism."

Thereupon, my dear seers, when the queen thus expressed herself, the king said, "I can take the life out of you." Then the lady reiterated, "My sire ! You can take the life out of me. Right ! But you cannot oblilterate the awakening, the light in my sub-conscience." So my dear seers ! They were all believers in God, the Supreme Soul. The king was down-cast at that. He asked the queen, "O Devi ! What should we do then ?" She replied "I do not know what you should do. But I am haunted helplessly with the thought that the life-giving principle is some thing else and you should try to know that." At that climax the king uttered, "You keep quiet ! But I shall surely know that life-giving entity about which you advocate. You may accept that as your Lord. I have to know your Lord; I have to face him." You see, seers ! When the king uttered these words, his consort became quiet because she observed flashes of ego in the king's mind. Indeed his scientific knowledge was at great heights and it was on that account that he indulged in so much pride.

Science had made great strides under his reign. The king Hiranyakashipa had a sister. She was such a devoted

figure in the scientific field that, all the time confining herself to the precincts of the laboratory, she would be permuting and combining the different types of atomic bodies. In that occupational pursuit she had processed a particular type of chemical compound. After anointing that compound on her person, Hiranyakaships's sister named Holika, could be enwrapped by fire. The fire would be extinguished but Holika would remain unburnt.

Spiritual Wisdom can overcome all hindrances in man's life.

It is stated in our literature that such great persons, whose 'self' is strong, who have realised the 'self' (the Atma) are evolved in a super-natural Science. In his life Prahlad had practised such a type of 'Yoga' that he had dedicated his life to realise that Spiritual Science. He entertained the thought that he should know how far the Science of the Soul could elevate a human being. Look seers ! Due to that yearning the boy Prahlad had acquired so much humility and faith that he had developed his will-power so very strong that, on the basis of that will-power, he had become rooted in the belief that --'Fire can not destroy you (Prahlad) just as fire can not destroy the Soul which is in itself Absolute. Water and air also can not have their sway. Similarly this human body of yours, which has been pervaded by that Supreme soul, will remain intact. No body will be able to destroy it.

So sages ! When the boy was so established with faith in the Supreme being, the king Hiranyakashipu put him in a prison-cell. In that cell different varieties of snakes were released and curled round his neck. But, even as the snakes were so very close to his person, they were so much possessed by the will-power and the attitude of non-violence radiated by him that they could not bite him. This is the quality of the man's mind. This is the gravity of the man's faith. The boy's underterred faith would silently express. "O,

snake-kings ! Are you not created by God ? Is not your species ordained by God ? O, venomous ones ! You inhale poison and exhale nectar for mankind. So do you want to poison me ? You can not do that. O snake kings ! You go on giving me nectar and go on absorbing the poison which may be in me. This is your only duty in the world." That devotee of God ! How prayerful he was and how much faith he had in his bosom ! He was conversing with the snakes ! He put a snake around his neck and said, :O, soul ! You are also a soul and I am also a soul. So to say, you are also an awareness and I am also an awareness. Let awareness be meeting with awareness."

My dear sages ! Where the heart of a man is saturated with that quality of faith, can anyone destroy him ? No, no body can afford to do that. When Prahlad had reached that state of 'Realization' he, singing the glories of God through the night, kept himself merged in the thoughts of that Supreme Awareness. As morning hours aproached Prahlad had expressed, "O snake-kings ! Indeed you absorb the very poison which man vomits in anger, which man lets loose in lusty desires and which is poisoning the natural environments. I do not indulge in any such activity. Neither I display violence, nor I am overpowered by anger any time, nor I fall a prey to lustful desires. I am only a worshipper of an Awareness by which you are being animated. On what considerations can you swallow me ?" When these expressions were made by that great soul, the snakes calmed down.

The day dawned. Hiranyakashipu had taken for granted that his son would have been dead; the snakes would have bitten him. But When he reached the prison-cell, he observed that the boy was immersed in meditation. The king wondered, "What should be done ? The snakes are also calm. This is something miraculous." Nevertheless he said to his son, "O, thou start worshipping me only otherwise I can destroy thee." There upon the son replied, "O, father ! You are my worldly father only. But the One who has materialised my

body, who has created this world, who has animated my body, who is the Absolute Awareness is my real procreator. Father ! You can not efface my spiritual awareness. This body may be destroyed or put into fire. But God, the Absolute Awareness, which resides in my heart can not be harmed by you. If you can undo that, I shall accept that there is no Awareness called God. All what I see is that it is the field of physical sciences which is accessible to you."

So Sages ! when this statement was made, the king's conscience looked for some other ill designs. When he entered his laboratory, he murmured with pride, "God is no entity' is is only a false imagination; the illusion has to be removed from my kingdom." He called for some of his servants and ordered, "Throw down this Prahlad from a cliff so that he dies and my conscience, which is being plagued, may come to peace. I have to be unattached because I can not accept the existence of God."

So sages ! The moment came. The servants had thrown Prahlad down the cliffs but his death did not occur. Because he had become so resolute in his faith that, due to self-control and Divine enlightement, his body had become rigid like steel. I am mentioning all this to show that Physical Sciences and Spiritual Wisdom can make a man how much churish and how much sublime.

Look ! Hiranyakashipu's sister happend to come across her brother. She said, "Sir ! Why are you becoming so unattached and hard." He replied, "O, Devi, My son Prahlad is believing in the existence of God. I do not approve it. This is the burning desire of my heart that he should die and quit this world or be removed away from my realm. But I do not know how to effect that. He is too much firmly established in his faith (to let my plans succeed)."

Development of Material Science in Hiranyakashipu's period.

Sages, look ! Holika, the king's sister, was adept in mysterious

designs. She was always engaged in her laboratory and had different types of scientific accomplishments to her credit. We have heard that Holika was a regular visitor to Mars planet. She had succeeded in journeying to many other worlds. Her own son, named Phirni, was a scientist assisted by whom she used to be engaged in various types of manoeuvres. He also was arrogant about God's existence, because after delving into the Science of Matter, man loses his absolute sense of discrimination. He is illusioned by a sense of pride. He was a great boaster and boasted his deeds. It is the characteristic about of the world of matter that, whosoever shows attachment to it, it induces pride, excites anger and prompts lusty desires in the incumbent. Ultimately it brings his fall. But whosoever conducts himself transcending the world of matter, he recognises the Supreme Awareness as the Supreme Master and excels in Spititual science. Getting out of the womb of Nature (the world of matter) he enters into the womb of Supreme Awareness which is called 'Vasundhara' in our literature. After entering into the womb of 'Vasundhara' he perceives there only "Brahma' pervading or 'Om' resonating all through As I pointed out in my talks yesterday, he perceives as if every little space, every little particle of the world of matter is threaded in 'Om'. In that state (merged in the sense of Unity), how can he acknowledge a second reality besides that One ? Nor indeed, there is another Reality.

Sages ! Hiranyakshipu's sister was always inclined to make frequent visits to Mars Planet. She had procured 'Shiv-astra', 'Redhani-astra' (supposed to be mysterious weapons) from Mars. Otherwise also she excelled in various other scientific pursuits.

Holika's journey to Mars & Moon.

Once, (प्रभा गच्छन् ब्रह्मे आस्वान्ति लोकाः) Mamnik, the great sage had said to her," O, Devi ! You are visiting Mars (so often), Have you ever had the privilege to visit the Moon or not ?" She replied," I have been visiting the Moon quite often, I have been accomplishing that through different

types of contrivances." I remember that sages subjected her to many questions. They initiated the quest to know as to what there is in that which we call the sphere of the Moon. They deliberated that, in the Moon-sphere, there are human figures animated by the life-principle: there are beings which are blessed with life by the Supreme soul, which are nurtured by Nature. There the beings are predominated by the 'Vayu' (Air) element. My dear Mahanand ji has once apprised me that the modern scientist is contending that there is no dominance of 'Vayu' there But I am used to ask, "What is the real conception of 'Vayu' element?" As a matter of fact the concept of 'Vayu' element, which on this sphere of the Earth is considered to be something gross, having a volume associated with the property of being hot or cold, is not fitting in our views. On the contrary we hold that 'Vayu' is neither hot nor cold. Its characteristic is 'Gati'. (Dynamic Progression). Wherever progression is pronounced there the beings and the air element predominate.

My dear Sages ! It is considered that here also, where the earthly beings exist, progression is there. But, where the progression is pronounced, there the Air element predominates. Where there is no fastness in air element, where there is only medium character, where there is the property of cold, and hot, there the earthly atoms are predominating. Because it is the characteristic of the earthly atoms that they absorb the 'atoms' of fire element by their force of affinity. Because of that absorption Vayu inherits that property. It is rendered hot or cold. Through that only the conception of food evolves. Food is grown; vegetables are produced. If there is no Vayu to animate the world of matter, why should we recognise God ? That is the Science leading to the concept of God.

So sages ! In this context Holika described to the great sage, "Where the dominance of Vayu is accepted, there water content is in great abundance because it is a natural principle". The space that we visualize is full of water content.

Because when the hot season approaches, the rays of the Sun, transforming the molecules of water into a subtler form, permeate them into space. For instance we have, so to say, a yogi. He becomes unsurpassable when the core of his heart and the core of the outer space merge with each other. Similarly when the rays of the Sun become incidental or directed, the waters of the seas start rising up. The molecules of water from the earth are transferred into subtler hygro atomic bodies which pervade the space. These hygro atomic bodies combine with the atomic bodies of fire element and result in the fall of rains. These rainfalls cause the growth of different types of foods.

Coming to the context again, the king's sister continued to state, "O, Sages ! I want to tell you that, when we visit the sphere of the Moon, we get the privilege of negotiating with the different types of beings during that visit. But the atmosphere and the expression of speech in that sphere is not conducive and conductive to the being of this earth. 'Kritma Madhuk' is the name given to the medium of speech in practice there. That expression is natural and is reminiscent of the glory of the Vedas. Based on that they propagate their speech, because 'Rig' and 'Saam' always remain combined."

In our sphere the Earth element is called the 'Rig' and the 'Air' element is called the 'Saam'. By the modulation of these two 'Saam gaan' (Saam music) is produced. Similarly man has a palate and a tongue. By the inter-action of these two, words are uttered from his mouth. Similiarly words are produced there (in the sphere of the Moon) by the modulation of the 'Rig' and 'Sam'. Just as on this sphere of the Earth, the Earth element and the Air element are called the 'Rig' and the 'saam', correspondingly on the sphere of the Moon, the Air and the water elements are considered to be the 'Rig' and the 'Saam' respectively. In a state of combination of the two, a rhythmic function is displayed; words are produced. This very function becomes the cause of the various manifestations.

So, at that time, the kings' sister finally added, "O, sages ! I would like to impress upon you that unless man transcends himself into the atomic science of that sphere, it will not be possible for earthly being to remain alive there (in the sphere of the Moon).

The object of all this narration is that Holika dominated in the realm of science. Once she was sitting in a quiet mood. In her laboratory she was weighing the view, "When Prahlad says that God is the sole Awareness, there should be some truth about that Awareness." As this idea tried to creep in her mind, her Chief, the king happened to drop in. He asked, "What are you deliberating upon ?" She replied, "I was concentrating upon some atomic bodies. I was trying to superimpose one upon another. In that context only I was deliberating somewhat upon the character of Awareness. In my subconscience it was being intuited whether the Awareness of the atomic bodies or the dynamism they exhibit is due to the resultant effect of their combination or it is an absolute entity. On these ideas I was reflecting upon". At that instance Hiranyakashipu reacted, "You do not indulge in these thoughts. These thoughts ae not worthy. The whole working of my government has been stilled. My only son has become my enemy. I want that he should be done to death."

So sages ! At this juncture two divisions were formed in the people of the state. One sided with the philosophy of Prahlad and the other sided with that of the king. The one body which supported Prahlad was named "Narasimh Samaj'. They resolved that Prahlad only was their king and they would accept him only as such. They would not allow an atheist to remain as their king. A wave of theism started resurrecting in the kingdom. When the waves of God started rising in the minds of the people, the waves of atheism began to subside.

Sages ! I do not want to bypass mentioning that Holika took the son of her Chief in her lap. She had smeared her own body with that compound by virtue of which fire could

not bruise her body. But the fire did not have unconditional limitations in that regard. Because the scientific character of that compound had one more additional peculiarity that if she, besmeared with the compound entered the fire with another person then the protective feature of that atomic compound would be transferred upon the body of the other person. As a result the person besmeared with the compound would be roasted to death.

My dear sages ! It is said when Holika entered the fire with Prahlad, she herself was destroyed, She evaporated in the fire where as Prahlad realised the goal of his life. When God-consciousness is to be propagated, then some worldly being, having descended on this earth, goes on casting the world in the mould of God-consciousness. Accordingly it is learnt that the 'Narshimh Samaj' of the people stood for a great revolution to the affect that they destroyed Hiranyakashipu also. After his removal. Prahlad was crowned as the head of the kingdom and the people started living happily.

All this talk I have been making today, is to impress that we should be tending towards God-consciousness. Science does not teach that I should be denying God. Prahlad was a geat scientist. He was well composed and God-conscious. Whereas he had regard for the atomic science of matter, he had a greater faith in the Supreme-Soul which functions as the Creative Wisdom of the atoms of matter.That is why he always succeeded in his ventures.

My dear sages ! The sum and substance of all talks is that no body can destroy the devotee of God. He is so sublime, his inner-self is so potent that the like can not be quoted. Our talks to-day are coming to a close. My dear Mahanand ji is reminding me that today is that fourteenth day (of the fortnight) on which a great national day is celebrated. (The rest of the portion could not be taped).

The two phases of Man's life

(Discourse given on 8-3-1962 at 8 P.M. at B.C. Park, Sarojini Nagar) (Vide Book III page 87 2nd Edition) (Abridged)

O Sages ! Look, I have just now finished my recitation of the Vedic hymns in which are hidden the divine treasures. Man should always try to get that treasure and achieve the goal of life. Just as a lunar month consists of two fortnights - the dark and the bright, similarly, a man has to face two kinds of situations in his life. One of them is dark and the other is bright. The period which is full of troubles and ignorance is his dark period. The hymns which I was reciting today say that man should stand firmly and face boldly all the calamities which may appear before him during that period. If a man leaves off the path of virtue on account of those calamities he loses all his worth. If a man goes on striving and fighting against all the obstacles coming in his way and sticks to his duty, a time comes when all his problems are solved, he attains complete success in his efforts, the dark side comes to an end and the bright side makes its appearance with all its lustre and glory.

How can spiritual peace be attained ?

We learn from Mahanandji that the world of today is living amidst confusion. The nation is in confusion, the king is in confusion and every man and woman is in confusion. So long as there is confusion everywhere man cannot rise up-he cannot attain spiritual peace.

Question –How can spiritual peace be attained ?

Answer–Spiritual peace can be attained only through the path of true knowledge.

Question–What is tha path of true knowledge ?

Answer–The path of true knowledge is in the Vedas which have been bestowed upon man by God for the uplift of the soul. How important the uplift of the soul for a man is well-illustrated by the example of Nachiketa.

O Sages ! Once Nachiketa who was in search of true knowledge went to Acharya Yama and entreated before him, "Sir ! Please communicate to me the knowledge which may enable me to cross the ocean of the world and attain the Supreme."

Acharya Yama replied, "O Son ! What is the benefit of that knowledge to you ? You please do not try to get that knowledge. Instead of that I may communicate to you the worldly knowledge through which you may get all sorts of worldly pleasures."

In reply to this the highly talented Nachiketa told the Acharya, "O Rishi the Great ! O Gurudeva ! You want to impart that knowledge to me which itself is perishable and through the help of which all the pleasures achieved are likewise perishable. What shall I do with such knowledge ? Please communicate to me only knowledge which is imperishable - the true knowledge."

Thus, O Sages ! Today man has to get that knowledge with the help of which he may cross over the ocean of the world, which is created by God. Today man is surrounded with illusions. He tries to harm others, but is himself harmed.

What are dark and bright periods of man's life ?

In the beginning of my talk today I told that a lunar month consists of two fortnights - the dark and the bright. In the dark fortnight the moon goes on diminshing day by day and on the last day it totally disappears. But then comes the bright fortnight when it begins to grow bigger and bigger and a day comes when it attains full maturity, and all the

darkness is conveyed into light. Similarly in the life of man a dark period appears, but then he must not leave the path of virtue and must boldly face all the calamities which may come before him. And then certainly a day will come when his dark period will come to an end and he will shine forth in his full glory.

O Sages ! I have seen those days when kings and emperors had to face great calamities. But the calamities made those kings and emperors brighter and due to the calamities they are still shining in the pages of history. Such is the case of Maharaja Rama. How great calamities did fall on king Rama, but he stood firmly and faced boldly those calamities and at last conquered Ravana. And so righteous was he that after conquering Lanka he handed over the kingdom to Vibhishan. And when Rama was departing from Lanka, Vibhishan wanted to offer some presents to him. At that time, Rama consulted Lakshmana and sought his advice as to whether Rama should accept the presents of Vibhishan. Lakshmana then said, "O Ram ! If you accept the presents of Vibhishan, it will go against the bounds of morality and righteousensss. It will not befit you if you take back anything from the gift which you have already made over." Then according to the advice of Lakshmana, Rama told Vibhishan, "O Vibhishan ! I have conquered Lanka and gifted it to you. Now it is your duty to rule over Lanka keeping yourself on the path of righteousness. It will go against the bound of morality if I accept anything from it." Thus O Sages ! Rama did not accept any thing from Vibhishan keeping himself within the bounds of morality. Men should take a lesson from this. Those who keep themselves within the bounds of morality go on rising up and up, but those who cross over the said bounds are doomed to destruction.

O Sages ! I was talking of the two periods - the dark and the bright. In this connection I want to narrate a story of the Treta age. Once in the Treta age, when king Raghu was the ruler, it did not rain for a long time. The earth became dry

and hot and famine appeared.The king was alarmed. At that time Maharishi Udanga began to collect oblation-materiels. He collected the necessary materials for about fifteen days and then performed a grand sacrifice with those materials As soon as the sacrifice was performed the gods were pleased and rain commenced pouring.

Now it so happened that a mongoose which lived in the vicinity arrived there when the sacrifice was over and tried to get itself immersed in the sacrificial remains but the water was not sufficient and only its half portion became of gold. Then the mongoose began to pass its days in the hope that some day another such sacrifice might be performed and he may get a chance to dip itself in the remains of that sacrifice so that the remaining portion of its body may also become of gold. Day after day went on passing in the hope and the Dwapar age arrived. In the Dwapar age king Yudhishthir performed the Rajsuya Sacrifice. This sacrifice was performed with great splendour. All the royal resources were utilized. The greandeur of the sacrifice was beyond description. The mongoose also arrived there and dipped itself in the remains of the sacrifice. But the remaining portion of its body did not turn into gold. Then the mongoose became sad. Then Maharaja Yudhisthir spoke, "O Mongoose why are you so sad ? The Mongoose replied, "OSir ! Once upon a time Maharshi Udanga performed a sacrifice which was not big as as yours but it resulted in bringing rains. I tried to get my body immersed in the remains of that sacrifice, but the remains being not sufficient, only one half of my body could be immersed in it and that half became of gold. O Sir ! you have performed such a big sacrifice, I was expecting that the remaining half of my body would also turn into gold if I got myself immersed in the remains of this sacrifice and so I did immerse my body But I was disappointed. The other half of my body could not turn into gold. This is the reason of my sadness. I am unable to understand what sort of sacrifice it is which could not turn the remaining of my body into gold."

On hearing this Maharaj Yudhishthir was perplexed. Seeing his anxiety the moogoose asked him, "O Sir ! Why are you getting perplexed ?" Maharaj Yudhishthir replied." The reason of my perplexity is that I performed such a big sacrifice but it could not turn the remaining half of your body into gold. So it seems that my sacrifice has been worthless."

At that time Maharaj Krishnachandra who was a Yogi having the knowledge of the sixteen Kalas said, "O Mongoose ! Be quiet. Darker days are still to come when all sorts of ignorance will pervade the world. Human progress will come to stop. At that time even this half of your body which is of gold will not remain so."

O sages ! Whatever Maharaja Krishnachandra said then has come to be true. As has been stated by Mahanandji on several occasions, in modern times, somebody declares himself to be Brahma, somesay that actions are not required to be done in the present age, somebody says that he is the incarnation of Krishna and some other body says that he is a liberated soul. But all these statements are simply misleading the world. People say that Maharaj Krishna had married sixteen thousand wives. But really speaking they do not understand who were those queens with whom Maharaj Krishnachandra passed his days. They were the sixteen thousand hymns of the Vedas in whose company Maharaj Krishna Chandra was delighted to pass his days. He had attained full authority over those hymns and was pleased to ponder over them in a lonely place.

O Sages ! We must think over the teachings of the Vedas today. How do these teachings bring about an all round development of man ? We must know that human development totally depends upon these teachings. These teachings are divided into two parts-the spiritual and the physical. When man is guided by both of them, only then he attains his real development - he achieves his goal of life.

But, I must come back to the story of the mongoose. It has been stated above that half portion of the body of the

mongoose turned into gold. Now, there are people who take the above story to be literally true, and think that really that half portion of its body turned into gold. But in fact it is not so. The body of any living being which is made of flesh and blood cannot turn into gold. The real meaning of the story is that the former sacrifice was so effective that it could be successful in removing half of the impurities of the heart of the mongoose when it came in contact with that sacrifice. But this result could not be produced through the sacrifice perfomed by king Yudishthir. And the reason of this was explained by Maharaj Krishnachandra. Maharaj Krishna Chandra said that this was due to the change of time. The former sacrifice was performed in the Treta age and the latter in the Dwapar age. Maharaj Krishna Chandra further explained this matter and pointed out the differences which take place in the four ages. He said, "In Satyayug the teachings of the Vedas are fully observed The hearts of the people remain pure. They are not besmeared with the taints of passionate love and hatred. In this age all the four quarters of righteousness shine in their full glory. In the Treta age one quarter of righteousness disappears and only three quarters of it does exist. Then comes the Dwapar age in which only two quarters of righteousness remain and the other two disappear. In this age the decay of righteousness commences. Just as in man's life old age makes its appearance when youth passes away, similarly the old age of righteousness commences to appear in the Dwapar age and the old age completely overtakes it in the Kaliyug. In the age of kali three quarters of righteousness are lost and only one quarter remains. Then righteousness and spiritualism both gradually decline and unrighteousness and materialism take their place. Material sciences play an important part in the kaliyug. It, however, does not mean that material sciences did not exist in the Satyayug, Treta and Dwapar ages. In the kingdom of Ravana material science had advanced so far that Narainantak, the son of Ravana reached the Moon with the

help of his machines. So as stated above in Kaliyug righteousness and spiritualism gradually diminish and they give place to wickedness and spiritual darkness. Really speaking Kaliyug is only another name of ignorance.

O Sages ! The above description of kaliyug given by Maharaj Krishna Chandra is quite true. However, it does not mean that each and every person of Kalyug becomes devoid of true knowledge. Men of wisdom and philosophers also exist in that age. But, of course, their number is very small.Wicked and immoral prsons far excel them.

This, in short, is my talk of today. I said in the beginning of this talk that man has to face two kinds of situations in his life. One of them is dark and the other is bright. One is a period of delight, joy and pleasure. One is the outcome of the sinful acts and the other the outcome of the virtous acts performed by a man. These are the two phases of man's life. And whether it be the Satoyug, Treta, Dwapar or Kaliyug the two phases of man's life must appear in his life time, according to the deeds performed by him.

'Samanya Prana'

[THE VITAL FORCE]

('Narada - Sanatkumar diologue)

Lecture delivered in 1963, by Brahmchari Krishan Dutt ji.

Look Munivaro (sages) ! just now we finished our prelude and prayers unto him. I was chanting some Ved-mantras in your august presence. You must have taken note of as to which of the Ved-mantras were recited by me. Today my heart was experiencing a sort of awakening and was so much engrossed in the Vedic expressions that it implored compassionately again and again to continue singing the glories of God, the Supreme Being. In the Vedic recital of today, there was a lot of sweetness and super-natural element.

Wisdom of the Ved-mantras

We should reciite the vedas impregnated with sweetness only. It should spring from the heart. Then it will bestow peace. When we do the recital for name-sake only and do not reflect deeply upon the essence, then it is of no use to memorise the Ved-mantras by heart. The recital will be fruitful only when we try to make our thoughts sublime in conformity with the Vedic wisdom. It should not be a recital by heart, rather it should be from the heart. The Vedic expression is aiming towards some higher goal but if our life is moving in the opposite direction, then there will be no benefit accruable from the Vedic-recital. It will be benificial only when the wise Brahmin assimilates the essence of the

Ved-mantras in his own life. He should be able to translate these in life in such a way that they become quite usual looking and simply a matter of course.

Who is Bakasur ?

Today, in the starting mantra, the recital dwelt on "Namah' (salutation). We were offering our salutations to the Father of all, the Supreme soul. We were saluting the objects materialised by Him. We were invoking gods,the devatas. Salutations to Indra ! O, blissful Indra ! Come and foil the attack which is made by Bakasur upon us. We do not want this wretched Bakasur who is causing oppression upon us and gives no peace. You, with you club curb it down.

Munivaro ! What entity is this Bakasur ? Man should seriously contemplate today about this entity which continues to oppress. It causes famine. It is harming the Devatas.

The clouds are formed by the sea-water but do not yield rain on earth and thereby do not render requisite help for the growth of food. In that case we invoke, "O, Indra ! come and make this Bakasur yield after fighting with it. Destroy it".

Munivaro ! The clouds are the Bakasur. And who is Indra ? Here 'Indra' refers to 'Vayu' (Air). A fight ensues between Indra and Bakasur. Indra with the clubs of 'Prana' attacks the clouds and disintegrates them into drops of rain.

Who is Indra ?

Munivaro ! our perverted thoughts are also Bakasur. In that case who is the Indra ? Then our wisdom is the Indra. In our bodies whenever there is a clash between the noble and evil tendencies, we invoke Indra for help. At that time when we seek Light and assimilate the Indra in the form of true wisdom, then, you see, that Bakasur is curbed down. The sin is wiped out.

O Indra ! Salutations to you again and again. When we are confronted with a wise man, he is saluted. We revere

him by touching his feet. O Indra ! 'Namah' (Salutations unto you).

Munivaro ! Today the word 'Namah' was figuring prominently. Namah (salutations) to the mother. O mother Earth ! We have been placed in your caress. Our salutations to you. Salutations to the Pranas. O Prana ! you are indeed holy andwholesome. You are God's gift. You are pervading the world. In Vedas salutations have been offered to Pranas also.

How to salute a cheat ?

Munivaro ! Salutations not only to the Pranas but salutation also to the wicked people. Salutations to cheats also. But how to salute the cheat ? Do not salute him by folded hands. If you are cnfronted with a cheat or a wicked man, 'salute' him with a stick and prove to him that you are firm and rigid in your stand. At that time you should salute with the stick.

Glory of the Atma (soul)

Munivaro ! Vedas have ordained 'namaskar' to the lion also. But the lion is offered 'namaskar' in two ways. The one who has realised the Atma essence offer's 'namaskar' with love, compassion.

Munivaro ! I have been told by Lomash Muni that once he was passing through the Kadli forest. A lion came and rolled at the sage's feet. What is the limit of the strength of that Atma before which even the lion starts rolling in humility ! we get similar account from mother Gargi's life. Once she was going to see Maharishi Yajyavalkya. In the way a lion came and saluted mother Gargi and rolled at her feet.

Munivaro ! we have to adopt that attitude of reverence so that we shall indeed be blessed. In the Vedas, salutations have been ordained for various contexts. Our preceptors, visualizing in different ways have expressed in many beautiful phrases. Salutations to the Pranas ! O Prana ! you

are holy and wholesome. You pervade with in us. We want to be wholesome. Today we invoke that Prana with which our Yogis, having mastered their mental impulses and dwelling in the 'Mooladhar' and the 'Brahmrandra', achieved Yogic perfection. Today we urge for that Prana.

True worship of God.

Munivaro ! we have to be unselfish. We have to realize God. We have to give up our shortcomings. If there are various types of evils in our mind, there is selfishness and along with this we worship God, then it will be of no use. It will be benificial only when we try to go in God's lap while behaving unselfishly. To-day we have to purify our conscience.

Mahanand ji - "Gurudev ! Kindly speak something about Pranas today specifically".

"Son ! I have given a description already on another occasion ."

"Well, Bhagwan ! will you be committing an offence today (if you repeat it) ?"

(with laughter) - "From where do you bring this foolish expression ? Very well, I shall deal with Pranas only. But it has been talked about earlier".

"Bhagwan ! Kindly repeat it today also."

"Very well ! Thanks ! So Mahanand ji, which one ?"

"Bhagwan ! The discourse between Narada Muni and Sanat Kumar is very pleasing."

(Laughingly) - Today my dear Mahanand ji has asked me once again to dwell upon Pranas. Just now he was making some humorous expressions. Just now he said whether I would be blemished in repeating the subject again. How full of urge and great his words are ! All the time he is tending to be humorous. Indeed man should live in humour only. When a man is all the time remaining in humour, then his heart becomes purified and sublime. Muniaro ! Today I intended to revel in God. But let me deal with the subject of Pranas a second time. The discourse between the Divine

sage Narada and Sanat Kumar is very wonderful. Listen.

Munivaro ! God has bestowed two types of Pranas. One is the normal (Samanya) and the other is the special Prana. The normal Prana is that which is activating the phenomenon world. It is pervading the solar sphere, the air, the water, the space and the various worlds. But the second is the special Prana which operates under the control of Atma (the soul). In our body five types of pranas have been considered under the control of Atma - Prana, Apana, Udana, Vyana and Samana.

These are the five 'Pranas'. An account of these Pranas is very wonderful. Whenever an opportunity comes in future, I shall give a description of them. Today, as Mahanandji has urged, I shall dwell on the Narada - Sanat Kumar discourse incorporating the subject of (Prana) in general. Man should contemplate upon Prana that how Prana is our motivater. To which heights this Prana takes us! Only this Prana is making the world function. All the creatures are pervaded by Prana. Now the discourse between the two sages is surging upon my memory.

Munivaro ! once, for some reason, the divine sage Narada suffered from delusion. He thought that he should move out and get the delusion removed. Having left his place, he approached Maharishi Papari Muni Maharaj, who offered him a fitting welcome and asked whether he was at peace. Narada Muni said, "Sir, where is peace ? Today I am suffering from delusion. I am not able to get peace of the Self. I am desirous of the same." Thereupon Maharishi Papari Muni Maharaj observed, "Sir, in my opinion you should approach Maharishi Sanat Kumar. You will surely get the peace of the Self".

Munivaro ! Having been so directed, the divine sage Narada moved on and reached at the door of Maharishi Sanat Kumar. Maharishi accorded him a great welcome and offered to him an elevated seat while requesting him to occupy it. Narada Muni took the seat. Maharishi Sanat

Kumar observed, "Divine sage Narada ! Your heart seems not full of bliss. Where has you humour gone ? Thereupon Narada Muni submitted, "Maharaj ! Today I have come to touch your feet so that I may get the peace of the Self." He asked "Why do not you have peace of the Self ?" Narada regretted his inability to point out the reasons.

Munivaro! Then Sanat Kumar asked, "Apprise me as to what branches of knowledge you have known and what you have not known." At that time Narada replied, "Bhagwan ! I have studied the six schools of Philosophy, the four Vedas, the sub-Vedas, Mathematics and all other sciences but I am not able to get peace of the Self."

Phenomenon of peace of the Self

Having so heard from Maharishi Narada, Maharishi Sanat Kumar said, "O, Narada ! All this knowledge is of a very high order. This only will bless you. This knowledge is most absorbing and wonderful. You dive deep into it. This will make you one with the world.

Narada Muni asked, "Maharaj ! I want to know whether there is any other thing greater than this knowledge in the world."

Truth

On this enquiry, Maharishi Sanat Kumar said, "yes, there is a thing greater than this. And it is Speech. Today you should worship Speech. Speak the Truth. Whatever expression you utter, it should be truthful. By speaking the truth, the speech will become forceful and radiant. Maharishi Shringi never spoke a single word of lie and false hood for 84 years. Whatever he said, must happen. If he proclaimed death for a man, the man must die. O, Narada ! Maharishi Atri Muni observed truthfulness for 120 years in his life. If he said to a flying bird that it should come to him, the bird had to come to him O, Narada ! This Speech is a very significant thing. Do not indulge falsely with it and your speech will be

charged with force and radiance. This speech is such a thing that it can take you to God head.This is that invaluable asset which can help you cross the sea of this phenomenon world. You worship Speech. Speak the truth."

The divine sage Narada said, "Maharaj ! I would like to know whether there is anything higher than speech."

Mind

Sanat Kumar advised, "There is a thing still higher than Speech. And that is Mind. This Mind is very significant. It moves faster than even Vayu. This Mind can take you to Indra-loke. Stabilise this Mind; This will take you to great heights."

Munivaro ! In this context the serious thinkers have analysed that when a man sees any thing handsome, he does not see with the eyes, rather he sees with the Mind, The eyes, the pupil, the subtle conducting nerves and the retina etc., are all the inanimate, instrumental things. It is the Mind which gathers the impression. If this Mind is stable the impression will be good. But if it is wavering, then it will lead to horrible movements. It will be instrumental for the man's death. A parable has come to my memory. Sanat Kumar told it to Narada. It is a great metaphor.

There was a rich man. A servant approached him for sevice. The rich man aksed, "What will be the salary acceptable to you ?" The servant said, "Sir, I do not want any remuneration but I have a principle. When I have no more work to be done, I shall kill you." The rich man agreed to keep him in service and started entrusting him with various jobs one by one. As the master assigned the job, it was accomplished in no time by the servant. After some time the richman got worried as he soon found himself nearing exhaustion of assignments for his extraordinary servant. Once he was going along a path way. There he came across a wise man who asked the rich man for the cause of his wearsomeness. The rich man narrated the

whole affair to the wise man and expressed his fear of being killed by his own servant as in immediate future there would be no work for the servant.

Thereupon the wise advised, "Brother ! why are you engaging him in your own work ? Engage him in the work of the world." Accepting the advice the rich man returned home and did accordingly. He asked his servant to be engaged in good works of the world. The servant found no limit to such works and the rich man was saved.

So is the condition of man's Mind. If we keep the Mind engaged in noble deeds and in the contemplations of God we are safe. But, as soom as it is free to wander about, thoughts ravage indiscriminately, preparing for the doom.

Sanat Kumar said to Narada, "O, Narada ! you make your Mind steady. Invoke the Mind. It is a great entity. It will help you to realize God."

Narada Muni asked, "Sir ! I want to know whether there is anything higher than the Mind."

Budhi (the intellect)

Sanat Kumar said, "O, Narada ! Intellect is higher than the Mind, It is a gift of God. You pray to God that He should bless you by Intellect so that you may properly discriminate the phenomenon world. This Mind submits all the 'Vasanas' (latent desires) before the Intellect. The Intellect discriminates and gives its decision for our acceptance."

So, Munivaro, Look ! Intellect is the guide of our life. We should act intellectually. This individual soul merges with the Supreme Soul after attaining the three types of Intellect - Medha, Ritambara and Pragya. Liberation is achieved. Now-a-days we do not contemplate for the development of three types of Intellect.

After this Narada Muni further asked, "Maharaj ! I would like to know whether there is anything higher than Intellect."

Antakarna the Sub-Conscience

Sanat Kumar advised, "O, Narada ! The Sub-conscience is higher than the Intellect. You should make this Sub-conscience sublime. By doing so your life will be sublimated. In this little and subtle sub-conscience, all this entire planetorium of God is absorbed. This Sub-conscience is so very wholesome. Merge your Intellect in the Sub-conscience."

There upon the divine sage Narada asked, "Sir ! I do not want any more elaboration upon Sub-conscience, I want to know whether there is anything higher than this Sub-conscience."

Smriti the Memory

Sanat Kumar now said, "O, Narada ! The Smriti (memory) is higher than the Sub-conscience."

Mahanand ji, leave aside other things. You take my life for consideration. Millions of years before I had learned these Vedic Verses but today again according to my 'Karmas', I am able to reproduce them before you. What is all this due to ? This richness is due to Smriti only. The impressions of several generations remain imprinted on our sub-conscience. Smriti constitutes in their sprouting forth.

After this Narada Muni further probed, "Maharaj ! I would like to know what is higher than Smriti even."

Brahmcharya the Vital Energy

Sanat Kumar advised, "Brahmcharya is higher than Smriti. This Brahmcharya accords radiance and splendour. It helps one to revel in Brahma. You should be a Brahmchari. If we do not observe Brahmcharya, then our life is only for name sake. O, Narada ! Mother Gargi has also spoken very highly of Brahmcharya. She has observed, "Brahmchari is considered a great man in the world. He is full of radiance like the Sun, He is called 'the Mrityunajaya'; He is called the

'Rudra". We should observe Brahmcharya as it can win over even death for man. Lomash Muni observed brahmcharya throughout life. Note, how long he lived and ultimately attained Liberation.

Maharishi Agusta, a great observer of Brahmcharya, achieved the distinct capability of drinking the sea in three sips. People have not understood the meaning implied therein. My revered preceptor Gurudev Brahma described to me this greatness of Maharishi Agusta. Which are those three sips ? They are Knowledge, Action and Devotion (Gyana, Karma, Upasna) The sea is this phenomenon world.

Munivaro ! As Narada Muni was being advised about Brahmcharya, he asked a further question. "Maharaj ! I would now like to know whether there is anything higher than Brahmcharya."

Annah the Food

On so being asked by Narada. Sanat Kumar said, "O, Narada ! Food is higher than 'Brahmcharya. Worship Food and this vegetable kingdom. Food gives us radiance and Brahmcharya. Food is sacred for us. Always be worshipping Food".

Narad Muni said, "Is Food only greatest of all ?"

Kamadhenu the Mother Earth

Maharishi Sanat Kumar said, "No, Narada ! The Earth is higher than Food. Invoke the Earth. She is our mother. We have two different Mothers One bears the Physical form; the other is the Mother Earth (which rears the form from the womb to the tomb. When we come out of the womb of the bearing mother, we get into the womb of the Mother Earth. Just as in the mother's womb we are fed and fondled through her mammore, we are reared and fed through different types of plants and foods in the lap of the Mother Earth. She blesses us. She is called 'Dhenu' (cow). ´ This Earth is called by several other names. O, Narada ! This Earth is our Mother.

We are sustained in its womb. We should invoke the Earth. We should know her through scientific investigation. This Earth is so innocent that she accords us, according to our wishes, whatever object we contemplate upon. Raja Ravana's son Narayantak had said, "This Earth is so innocent that it is possible for one to become the type of scientist one likes. It accords peace of the Self to a spiritual seeker and knowledge of matter to the physical scientist." O Mother Earth ! you are indeed Kamadhenu. You are the fulfiller of our desires. You are a Devi. The Vedas have called you by that name.

Munivaro ! The seekers in the realm of physical contemplated to seek for pearls out of the Earth. The Earth gave them the pearls. Whatever great things man sought for, he got them. O, Mother Earth ! We seek Electric Energy. You are kind enough to give us the same. We think of a disciplined society, you mould us into a noble nation.

O, Earth ! We are indeed within your embrace. After coming out of the mother's womb we come into the embrace of the Mother Earth where we are able to cross the surging sea of this phenomenon world by doing righteous deeds.

After being so advised about the Earth, Narada Muni asked Sanat Kumar, "Sir, I would now like to know if there if anything higher than the Earth."

The fire principle

Sanat Kumar replied, "Higher than the Earth is the Fire Principle which is pervading the cosmos; which is activating all the phenomena. This Principle causes rain which helps in the growth of all forms of foods. When it acts on the seas, water-vapours rise. They form the clouds which yield rains. The rains help in the growth of vegetable kingdom which the man consumes and transforms into Vital Energy (Brahmcharya). When this Vital Energy is preserved and sublimated, the memory sharpens. When the memory is sharpened the sub-conscience is rendered pure and holy. This, in turn purifies the intellect which again sublimates the

mind. When the mind is pure, the speech is made pure. And when the speech is pure we are able to know the world with proper discrimination."

After this Narada asked, "Sir, What is then higher than this Fire Principle."

Anteriksha the Space

Sanat Kumar advised, "O, Narada ! Space is subtler than the Fire Principle. Whatever word we pronounce, it permeates in the Space. From the space it is picked up and interpreted according to our receptive intellect. The Medha Budhi (Subtler faculty of intellect) has a bearing with the Space. The Space is the prompter of our intellect. It prompts the life Principle in us. It promotes our life-span. It initiates the Air Principle, it initiates the Fire Principle."

Thereupon Narada Muni asked, "Sir, What may be still higher than the Space ?"

Ambar the Cosmos

Sanat Kumar advised, "O, Narada ! This cosmos is higher than the Space. Look ! How many worlds known as the Lunar Sphere, the Solar (sphere), Dhruva Mandal (sphere), the Saptrishi Mandal (sphere), Boor Bhuvaha, Swaha, Maha, Jana, Tapah and Satyam Mandals exist. Similarly there are the worlds known as the Aruni Mandal (sphere), Augusta Mandal (sphere), and Achang etc. All these worlds remain in the womb of Cosmos and exercise their influence in their respective spheres."

Narada Muni then asked, "Sir, what is higher than the Cosmos ?"

Prana the real Force

Sanat Kumar advised, "O, Narada ! The Prana is higher than the cosmos. This Prana is pervading every creature in this phenomenon world. The Prana is motivating the world. It is working in collaboration with the Atma. This Prana is

activating the inanimate Nature. O, Narada ! you invoke the Prana. This Prana is the prompter of your spiritual peace."

Paramatma the Supreme Being

Munivaro ! After knowing upto Prana, Narada Muni kept mum and only observed that he was experiencing the spiritual peace. Thereupon Sanat Kumar added, "O, Narada ! There is some entity still higher than the Prana. And that is the Supreme Being. He is the one who only motivates Prana and who only blesses the Atma Principle in us. O, Narada ! If you want the spiritual peace, you should go in His refuge."

Narada Muni became quiet and wondered as to how much inspiration he had received from the sage who had instructed him with so much of knowledge concerning the physical sciences and also the spiritual wisdom.

So Munivaro ! This is all our talk today. Now there will be some Vedic recital and then the sitting for today concludes.

Discourse on "The Celestial Sphere of the Moon and Nationalism"

(Abridged)

Given on the 22nd August, 1969 at 8-30 p.m. in the Krishna Hall, Jorbagh, New Delhi. (Published in Book XIII, Discourse No. 1).

May you live long !

O Sages listen, I was just reciting a few beautiful Mantras of the Vedas, and you must be knowing that it is our birth right to do so. We always sing the praises of our Almighty father. Just as the beads make a garland with the help of a thread passing through them, similarly we make a garland of the Vedic Mantras with the help of the speech and mind passing through them. When the distance between the speech and the mind disappears they act like the thread and the thread gets connected with the inner spirit, and then we enjoy the taste of nectar which we get from the Vedas. But today my dear Mahanandji will also speak something, and so I shall not prolong my speech further, rather I would request my dear Rishi Mahanandji to express his feellings without any attachment or malice for any body.

Mahanandji ---

ओं मया दधिमा सर्वश्चम ब्रह्म व्यापा गतम अभ्यास्वतम रुद्रो

Revered Gurudeva, Dear Rishi Brethren and Gentlemen ! Today my venerable Gurudeva, after a long interval, has given me this oppoutunity, and permitted me to express my feelings without any attachment or malice, but the human

society of today has been so much full of hateful tendencies that it will not be possible to avoid them while expressing my thoughts.

Universal Truth

Today I shall speak on two subjects - Universalism and Nationalism. Today when my respected Gurudeva was reciting the Vedas, a sweet description was being heard of the living beings on the Moon on the Jyestha (Antares) planet and on Mars. I do not want to go in detail of all the living beings. My revered Gurudeva stated a Universal truth when he said that living beings must be found where the five elements exist. Whether in this world or in any other, if the five elements viz. (1) earth, (2) water, (3) fire, (4) air and (5) ether do exist, there must be the presence of living beings. This is a universal truth -- this is Vedic truth, this cannot be refuted.

Today I have heard through my subtle organs that the man of today says that there is no life on the moon. But what has the man of today done there ? Our science in tradition says that Nariantak, the son of King Ravana, had a book of Apariti Science and he had also a manuscript which was called 'The apiriti travel to the Moon. 'But unfortunately all those books have been consumed by fire, and their authors also have all expired. I am ready to question what the man of today has known of Science. The man of today seems to feel that if he goes on progressing in science in this way he will surpass God. But man must drive out this thought from his mind. Today man easily becomes an atheist, but in atheism also he must take his stand somewhere. No doubt he says that all the world has come out of Nature, but he must also agree that there is some source of Nature also. Moreover, Nature is totally devoid of knowledge, and hence some other source of knowledge also must be accepted.

The science of today has prepared a machine to reach the moon. but it has not been able to put consciousness in

that machine. When it will do so, it may be said that it has surpassed God. But it will never be able to do so.

The man of today is saying that he went to the moon and found no life there, but he must know that as yet he has approached only the northern part and that there is a cetain Krothkut line in that part, which man has not been able to cross as yet. When he will proceed further, he will find the existence of life there. As far as man has gone yet, there exist some particles of the air element only, and on going further particles of the water element will also be found. But it must be understood that there is a difference between the life on the earth and the life on the moon. There is the predominance of the earth element and the air element here on the earth, but on the moon there is the predominance of the water element and the air element. According to the Vedas and other scriptures, the life there is said to belong to the Pishach race. ´

Further it may be stated here that the man of this earth, full of the earth element in him, may not be able to live for more than six months on the moon, because he may get desiccated due to the predominance of the air element there. If, however, man may carry with him the essence of the required earthly elements there, he may be able to live, otherwise not. I may be prepared to state that in future man may be able to travel on the Moon, but as far as the other aspects of living are concerned such as agriculture, trade, erecting of buildings and opening of offices, these things will not be possible there for the man of the earth.

The chief food on the Moon

Now the question is what is the chief food of those who live on the moon as compared to the cereal which is the chief food of the men living on the earth. There also the chief food is the cereal which is produced there and which consists mainly of the air and water elements and is suitable for those living there. Just as the cereal of this place consists mainly

of the earthly particles, similarly the cereal of that place consists of the particles of air and water and is suited to them. The next question is how long it will take for the men of the earth to travel on the moon. The answer is that it will take time. Man will not be able to attain much success if he makes haste in this, because there lie many hurdles in the way, for example there are vey high mountains, and it will be very difficult to cross them. Of course, man will be successful in finding out the right path, but this will require time. However, I need not discuss it further.

Predominance of Elements that exist in the Moon & other Spheres

I am always ready to declare that there is life on the Moon and there is life on Jupiter. In Mars the earth element dominates, and in Jupiter there is predominance of the air and fire elements. Similarly in the polar sphere there is the predominance of the Akriti and Aswani elements while in the Jyestha (Antares) there is the predominance of the earth and fire elements. Solar sphere is said to consist of the fire element. The Vedas contain perfect knowledge. As has been stated by my revered Gurudeva, this world rather the whole of Nature, by virtue of the Supreme consciousness, is automatically functioning within itself and is moving round its axis.

Today I have stated before my revered Gurudeva that the Moon in inhabited by living beings. The living beings are functioning there as a nation. They work there in their offices. They have their own amenities which are enjoyed by the general public there. If man, due to his imperfect knowledge, does not know all these, it is another matter. A man can say how he can accept that there are living beings on the moon, when the scientists of today do not agree to it. The answer is how the scientist of today can agree to it when he, as yet, has not reached that particular place and he himself does not know the facts. Now, if any body says how

he can accept what I say as true, I would quote the following extract from the Vedas.

चन्द्र वृत्ते प्रभा अस्ते प्राणी उत रुद्रा आसते ।
सुप्रजा मनुवाञ्छां प्राणी भ्रमणे अस्ति सुप्रजाः ॥

i.e. There is light in the sphere of the Moon. Living beings and (the eleven) Rudras are also there. In order to have the desired chain of generations it is necessary that the living beings should take to travelling.

I am saying this on the authority of the Vedas, and not from my own experience. There is no use asking what I have seen through my subtle organs. I have already expressed the Universal truth that wherever the five elements exist, living beings must be present there. What element is prominent where and what are not is another matter As regards the question how many souls do exist in the creation of God, it must be known that as God is infinite, Nature is infinite, so is the number of souls also infinite.

The substance of what I said today is that we must always accept the universal truth and should try to combine our intelligence with the Supreme Consciousness so that, we may be successful in this world and others as well.

Now I am going to end my speech today. If my revered Gurudeva would allow me to speak tomorrow, I shall putforth some more facts about this and other worlds. My words often seem to contain bitterness, but it is so, because they are realistic. Realism generally carries bitterness with it, though such is not the case with my revered Gurudeva. He has the capacity to convert even bitterness into sweetness, and this is the difference between him and me. But I must stop now with the permission of Gurudeva.

Guru (Laughingly) O Son, your words are beautiful. Bitterness is yours, no doubt. But it should be avoided. It is harmful for the society. However, you were talking about

the moon. Do the scientists of today say that there is no life on the moon ?

"Yes Sir".

"On what ground do they say so !"

"They speak according to their instruments."

The outer line of the Moon

Guru - So they speak this on the strength of their instruments. But after a considerable time they will come to learn that there is life on the moon. The currents of life are not easily available. Where the body, line of thinking and eating habits of beings are not quiet favourable, there the perception of life comes after some time and after considerable travelling has been done. But, however, you stated that they have reached a certain spot in the northern part and there, you also stated, exists a certain line. Now that line has been named in the Vedas Swanit, which is said to be the Akruti of the moon. The place where the gravities of both the earth and the moon join together has been called Sombhuk. similarly, the place where the gravities of the moon and of a certain other celestial sphere named Sombhuk Nidhik join together is called Manantanit line which I shall describe later sometime when describing the meeting lines of various other worlds. O son, time is needed to have a detailed knowledge of all these. Man may be successful in getting all this knowledge, but when ? This you may be able to tell tomorrow. There is however one more point in this connection. In the past, whenever there came a time suitable for having a full knowledge of the moon, it would so happen that a world war would occur. This happened recently at the time of Mahabharat, and earlier at the time of King Ravana, and in Satyayug at the time of King Hiranyakashipu, and still earlier at several times when the materialist scientist made preparations to travel on the Moon, on Mars, on Mercury or on any other planet, a world war took place. This is usual.

O Son, only God knows what will happen in future.

Now the question is what is the benefit of going to the Moon. There may or may not be any benefit. But it is the natural desire of man to try to know the unknown. This is true in the spiritual field and the material field as well. Now, the time is over today. You will be given some time tomorrow.

PART-II

(Discourse given on the 23rd August, 1969 at 8-30 P.M. in Arya Bhawan, Jorbagh, New Delhi)

(Published Originally in Book XIII, Discourse No. 2)

O, Sages, I have just finished reciting some beautiful Vedic hymns as usual. Yesterday my dear Mahanand held some beautiful discussions, but when I think over the depth of the Vedic knowledge I come to the conclusion that however learned a man might be, he in comparison to the Vedas, is just like a ray of light before the sun. Not only in Science but in any field of knowledge man can not say with precision that he possesses full knowledge of any subject whatsoever. A man may be proud of the speed with which he can travel to the other planets, but God had endowed man with the faculty of mind which travels with such a speed that no scientist can ever measure or even think of it.

My dear Mahanandji will today speak about the planets. But before that, I would like to say how extra ordinary and uncommon the Lord is. A man is often inclined to think that he is the maker, the father of a nation. But however exalted - even a king he might be he is always liable to fall down, he may at any time be overpowered by his lower instincts, and may go astray. But look to the Lord, Look to his creation. How regulated, how controlled every thing is. Nothing can go astray. All the planets are moving about but none can collide with another.

My dear Rishis ! In the Vedic hymns recited today, there was a description of the creation of various beautiful

worlds, their functioning and their dwellers. How excellent and mature is the knowledge of the Vedas. It is the duty of everybody to hold discussions and make investigations over this knowledge. I do not like to speak further. Now, my dear Mahanandji will kindly speak on how does Nature function in its own way.

How all contradictions disappear.

Mahanandji -- My revered Gurudeva, Brethren Rishis and Gentle-men ! How kind my revered Gurudeva is. He has again given me an opportunity. How beautiful was his talk just now ! His discussions on the greatness of the Lord gives us an opportunity to know that our knowledge is imperfect and He alone is the store house of perfect knowledge. I stated earlier that today we all have come in the realm of Nature and here all sorts of isms such as Yogism, humanism, nationalism, sciencism, knowledgism Conventionalism, Brahmism, Selfism etc. are spreading. But it is for the man to think that he must discard conventionalism. When man enters into the interior of Science he finds that there are no contradictions. When man enters into the Yoga, there too he finds no contradiction nor any ism. Contradiction disappears. Nature and the Supreme Soul are both such that when man takes shelter in the lap of either of them he becomes free from all contradictions. But there is one thing. In taking shelter of Nature, contradiction, no doubt, disappears, but pride takes its place while in the shelter of Yoga, neither contradiction nor pride remains, rather humility appears.

How one man contacts others through physic waves

The man of today thinks that he possesses the knowledge of making machines through which he can transmit his speech and image far away and can also react to other planets, but when one thinks of the greatness of God's creation, one comes to the conclusion that His creation is far

superior, because the seed of the knowledge possessed by man today was already given to him by God when he was born. A man is going on his way, and another man comes through another way and calls the former by his name and they come closer. This could be possible by virtue of the ethereal waves passing between them. And why is it that a third person does not talk to the former. It is because the ethereal contact is not made with the third person. Just as, when a man makes a machine and transmits his voice through it then his voice is received by that machine only which is connected with the former machine by means of the waves. But it must be remembered that God has given man the faculty of mind by virtue of which two persons millions and millions of miles away may be capable of getting in touch with one another through the medium of physic waves.

When the man on earth will be able to see those living beings on the Moon ?

The man of today may enquire whether he will be able to see with or without his instruments those beings living on the moon and working in the offices there, and whether he will he able to travel on the moon with the help of his instruments. I had answered these questions long before that the man of the earth will be able to see those living on the moon with or even without the help of the instruments. But man will not be able to understand their speech.

I said yesterday that it is possible that man may manage to remain there alive for as long as six months if he carries with himself certain necessary elements from the earth, and it is not possible to live there for a longer peiod. However it is not impossible for a soul to live there in a subtle body. Such a soul can live even in the Sun.

As regards the journey of man to the Moon, I must say that I am highly pleased to know that man has reached the outskirts of the Moon and has gone up to the Mandhuk line.

The scientists of today are also a kind of Yogis, who care little for their lives and are ready to embrace even Death in search of truth, material truth of course.

Similarly the Yogis also do not fear Death, in search of spiritual truth. Thus, both the scientists and the Yogis are fearless as far as death is concerned, and this is a source of pleasure to me.

Scientist of Mars who visited this earth about 120 times :

Today I want to speak something about Mars. Man should go to Mars. Much of the life streams there on Mars, such as the atmosphere, the food-stuff etc. are similar to those of the Earth, because there the earth element is in abundance. But the knowledge of science of the inhabitants of that planet is far superior to that of the inhabitants of the earth. There is a scientist named Somnanik in Mars. One of his machines named Sanbhuti has been travelling to this earth and another named Sombhawali has been travelling both on the land and the water of this earth, Those machines are so powerful that the scientists of this earth will not be able to make such machines for even next hundred years. There is another scientist of Mars named Saunik. His machines with scientists have come, moved round this earth, gathered information and turned back some 120 times.

But I need not speak much on this, except that the scientists of Mars are great. Now, I want to say something about the scientists of the Moon. On the Moon there is a scientist named Swanin He sends his machines to the Shanakriti planet and has established contact of the Moon with that planet. His machines are also capable of coming to this earth. But I need not go in details regarding this. I am telling all these so that the scientists of the earth may realise that they are not the only scientists. All such spheres of this universe which are inhabited by living beings have such beings in them who are well versed in material science and

spiritual science as well. Even on this Earth, there have been very great scientists from very early times, for example in the time of king Hiranyakashyap, science was so advanced that Prahlad the son of Hiranyakashyap reached the Polar sphere. How Prahlad went there is another matter which I may discuss some day if my revered Gurudeva allows me to do so.

I was just talking on the subject of science. We must know that Nature begets disposition. Just as when a child approaches its mother, streams of milk automatically come out of her, similarly when you will know the ingredients of Nature and will be able to combine them with one another, kind mother Nature will let out her secrets to you and you will be able to make various sorts of machines. In the machines used today for going to the moon, there are certain valuable ingredients. But there are even more valubale ingredients known as Swanagriti Aswani and Trigan Anath, which when combined together will produce electricity having waves thousands of times more powerful than those of the electricity now in use.

Our old scientists combined the various ingredients

Now the point is that there should be scientists who may be able to combine the various ingredients.I remember, in this connection, an incident which happened when I was a student and lived in the Ashram of my revered Gurudeva. My revered Gurudeva once ordered me to go to the Ashram of Maharishi Bharadwaj. When I reached there I found Maharishi Rewak and Maharishi Pippalad present there. They had reached there to have a discussion on Brahman (The Supreme Being) and Prakriti (Matter). When they began their discussions I also reached that place. But I also found that a science laboratory was there, where various ingredients were in the process of being combined together. There were also students getting training in these subjects. Maharishi Bharadwaj was

teaching the students and was saying, "You must know this science and also practice it, but you must not indulge in it, because ultimately it leads to corruption. You should try more to acquire the knowledge of Brahman."

Our Rishis possessed both spiritual and material knowledge :

On hearing this from Maharishi Bharadwaj. I was highly perplexed and came to my Gurudeva and asked him why Maharishi Bharadwaj was saying so, when in the world, science was the source of development of the human being. As much as science progresses so do the amenities increase. My revered Gurudeva then said, "Not son, it is not so. Maharishi Bharadwaj said so, because the inner spirit of the man develops with the knowledge of the Supreme, and the development of the inner spirit is thousand times more necessary and more important than the material scientific progress. Our Rishis have been possessing both the Supreme knowledge and the scientific knowledge generation after generation. The knowledge of the material science is not far from him who possesses the knowledge of all his three bodies viz the causal body, the subtle body and the gross body. A material scientist can travel in his machine for a limited space only, but a Yogi, in his subtle body can travel in all the planets, unaffected by fire, water and air, and hence it is easy for him to travel to the Moon or to the Sun.

But the man of today says that this is simply a matter of imagination. Had this been true such Yogis must have been available at present. But he does not know. Such Yogis really do exist even today. They live in the deep caves of the high mountains, and they perform the above mentioned journeys and keep quiet. If, however, anybody says that he wants to see such Yogis in the high mansions and palaces of the city he must know that it is not possible. A man can find a Yogi, only when he feels within himself a real appetite- a keen desire to meet a Yogi. But today a man has only the

desire to enjoy carnal pleasures, then how can he hope to find out such a Yogi-such a Rishi - such a soul in a subtle body ?

How materialism makes a man noxious ?

It is also said today that the non-vegetarians have reached the moon, but the preachers of non-violence cannot even cross a mountain. Beautiful ! It must be remembered in this connection that the material science is connected only with the mental cultivation of man and not with the inner spirit. Materialism makes a man noxious. It is only when man enters the field of conscience, when he tries to learn the science of self-consciousness, then he realizes what tremendous harm he has done to himself by adopting a non vegetarian life.

A journey to the Moon or to Mars, no doubt has been possible as a result of science, but it is not so subtle a science as to be affected by the eating habits of man. As far as the question of combining the various ingredients is concerned, it is not related with vegetarianism or non-vegetarianism. That is quite a different matter. The eating habits of man do effect him when he seeks the knowledge of a more subtle science - the science of self. A man cannot hope to attain the knowledge of self and then of the Supreme Self unless he adheres to the principles of "Ahinsa Paramo Dharmah (Non violence is the highest virtue).

I may mention here that my revered Gurudeva millions of years before, gave me the knowledge of these ingredients, their waves and their combinations through which any one can reach the Moon, But why should I go there ? I do not see any benefit in it. There is no difficulty in my going there. My path is clear, but what is the profit therein ? It is only the consciousness of the Supreme which is profitable, and this consciousness is extending in all directions, and it is only the knowledge of this consciousness which is unavoidable for me.

(Mahanandji then switched over to Nationalism and Communism of which Nationalism is being omitted here and his thoughts on Communism are given below)

It is said that the systems of Government prevalent in the various parts of the earth do not appear to be efficient. Some people of India say that the public of Sarvang (i.e. Russia) is very happy because there is a communist Government. But is it really so ? Are there not two classes of people in the Communist states viz. the rulers and the ruled ? And is there not a vast difference between the living standards of those two classes ? Are not the rulers of those states provided with all sorts of facilities which are not available to the common man ? In light of the above mentioned facts how can any of the present communist states be truly called Communist ? Real communism can come out of the Vedic teachings only. The Vedas say that kshatriya should be the ruler, and it is the duty of the ruler to see that the Vaishyas function properly in the society. They do not accumulate wealth for their personal use. Their wealth is for the whole society and it is the duty of the ruler to see that the wealth of the nation is properly distributed among the masses and their requirements are properly met with. There is also, however, a note of caution, in this connection, for the ruler himself. He must not, on any account take over the duties of a Vaishya himself otherwise he himself might be a victim of the evils against which he has to keep guard. If the above-noted advice is implemented then not only the general mass but even the rulers themselves will feel happy. Vedic communism further says that rulers must be men of high moral standard, and only then waves of morality will flow in the masses, as a result of which there will neither arise the problem of the accumulation or unequal distribution of wealth nor will there arise any problem of the teachers and the taught.

Now, my talk of today is coming to an end. But before ending it I would like to add that we are at liberty to make a

journey to the moon or to any other planet, but if we desire to elevate our nation, we must do our best to bring in real communism. Real communism means Ram rajya, in which the king or the ruler earns his bread through his own labour, and does not depend for it on the state Exchequer. Now I seek the permission of my revered Gurudeva to stop here.

Guru - Excellent ! My dear Rishis ! Dear Mahanandji has today given a beautiful talk for the benefit of mankind and also a lot of information regarding the Moon. The purpose of today's talk is that man should take to the study of science and he should be free from pride, and that he should always think of the greatness of the Lord and submit to Him. Now, I shall finish after reciting some Vedic hymns.

Some prevailing fallacies and their clarifications

Extracts from some other lectures delivered by Brahamchari Krishan Datta and Rishi Mahanand Ji-through Brahamchari Ji (in trance)

Ghosts and evil spirits are legacy of sick mind

3/15 Yesterday, Mahanandji had a talk with me on ghost life and discussed that during his occasional visit to this world of mortals in astral form, he discovered some people, inspite of their right conduct were under the spell of some unknown and invisible power, which he believed as the evil effect of ghosts.

As I stated before, that this entire world in general is a manifestation of 'volition and resolve'. Reality consists in the world of ideas and the world, as we see around us in the imitation of that reality. Thinking according to their nature, all individuals make themselves happy or miserable. 'Fear' exercises a potent influence on the character building of a man. The presence of an evil spirit, is the presence of fear in an individual's mind. Those complaining against the wicked effect of evil spirits are haunted by fear and doubts which is a mental disease past cure.

Both philosophers and scientists assert with one voice that ghost is an illusion or fallacy, which can do no harm to human beings. Physical existence is possible only by mingling of five elements - earth, water, air, fire and space. There may be an incomplete form of life with the absence of fire-element which, is missing in these so called ghosts. In

absence of any scriptural evidence or logical proof, the existence of ghosts can never be admitted. It will be foolish to brand some of the living humans as ghosts.

The word 'bhoot' (ghost) is suggestive of the past time, which is old and antiquated. However, as per its etymological sense, a bhoot may be one whose soul wanders in space before migration after premature death. Again a deed belonging to a world of past-time may be termed as 'bhoot'. But there are no convincing arguments to which a well developed mind may agree. I, pesonally, believe what Vedas say, and invariably, maintain that there can be no life without material; or physical properties.

Bhoot (ghost), therefore, is a synonym of 'Past'. A human being is also a ghost when he leaves his manly qualities and human attributes. It is one who is clouded with ignorance and carnal desires reducing all religious theories into meaningless verbal arguments.

The hearsay that evil spirits attack some people with the motive of revenge, cannot be taken into consideration. The will of a man is not supreme or absolute. It requires a divine recognition in all matters. To help or harm others does not depend on the sweet will of man. God's will exists behind all our actions. When a person, with all opportunities at his hand, is so incompetent that he can not harm others, how can a ghost without a physical frame of body prove itself harmful ? While recognising the sovereignity of divine decrees, in all physical events, we, as intellectuals, will have to reject all possibilities of such an existence of 'ghosts'.

Bhasmasura

9/51 Bhasmasura, an ancient rodomont, was gifted with power of burning others, in his hand-palm, but in absence of rational thinking, it proved fatal to his own life. Modern scientist with their atomic inventions of Maha-anu Trishenu, but without a discriminate use of the invented machines will never do any good to mankind. These instruments, apparently,

are as beautiful as bangles of a girl, but really they are poisonous serpents in their effects. The progress of atom ridden science, is an alarming signal of fast approaching death and destruction. This state of affairs is due to the absence of conscience from modern science. It is also because of the Bhasmasuric use of the scientific energy. Bhasmasura is a name for pride, arrogance, conceit and ego. It is the duty of all scientists to consider human interests paramount depleting pride, prejudice, material craze and cheap sentimentalism from it and adding compassion, toleration, cosmopolitanism and other human values to it.

Drinking of the sea in three draughts by Agatsya Muni

5/137 In Satyuga, a tatiri bird lived on a sea coast. Once her two eggs were swept away by the tides of sea-water. This shocked her. She planned revenge upon the sea by filling it up with soil grains. When Muni Agastya witnessed the bird engaged in the act of revenge, he made up his mind to punish the sea by drinking it in 3 draughts and making sea water saltish by discharging it as his urine. Thus he was able to save the life of the bird's eggs.

Munivars ! I happened to meet the Muni Agastya symbolical of a pure conscience. Maharishi Lomash and other scholars knew the Muni Agastya well and all of them say with one voice that Tatiri symbolises the human soul and the two eggs are the symbols of mind and reason. In this ocean of world, these two entities are so confused that they forget their duty, and therefore, the human souls tries to surmount the so called vast ocean with knowledge. Further, this soul passes through a state of advanced knowledge i. e. sense perception. Thus conscentious perception is an embodiment of the Rishi Agastya and his three drinks are knowledge, action and meditation. The one who masters the technique of these 3 drinks, can grasp the reality rejecting all carnal pleasure which are an immitation of that reality.

Who are pitars (Manes)

4/113 Munivars, A pitar is one from Vanprashthashram (the third period of life) who meditates upon God for the betterment of humanity without taking into account his own interest or convenience. These pitars propagate noble thoughts and act as torch-bearers to the novice bramhacharies (religious students).

The Angel and the Giant

6/64 The giant is one who destroys and the angel is one who protects others. The former fights with an object of ulterior motives before him; the latter, with a benevolent and charitable spirit has great faith in the sacrifice for others. In their war against evil, the angels are successful and the monsters fall out. The simple conclusion of this discussion is that one should determine to become a god by following the path suggested be Vedas.

The dispute between monsters and angels.

10/2 The ancient legend says that a dispute followed by a fight occured between the giants and the gods, at the time of world's creation. The two quarreling races owed their origin to Udichi (mother of angels) and Kudichi (mother of monsters). The trouble reached its climax on the ownership of a jar of nectar obtained by churning the whole sea. This dispute was settled in favour of the angels by Vishnu who passed on the pot of nectar to them, cutting Rahu - a giant into two parts.

My dear gentle and refined persons, the struggle between monsters and angels is not new phenomenon but has its origin in the distant past. In fact it is a dispute existing between right and wrong, pure and impure, refined and crude, reason and passion. The nectar is nothing but the infinite knowledge derived from the fountain of vedic hymns and incantations which is a lawful share of the gods, who

often visit this world of mortals in the human form and spread their knowledge for the benefit of mankind. They light the lamp of knowledge in others and supply the fuel of noble thoughts. The mortals absorb the greatness of these accomplished personalities and act in accordance with the verdict of their teachers. Thus the cycle of a better thinking keeps on moving.

Let me elaborate the distinctive qualities found in angels and monsters, as set by the great rishis Vyas, Kanad, Gautam and Kapila in Dwapar. In fact goodness is a common merit of all angels who churn up the ocean of this world and obtain the substantial element of knowledge. The ascetic attains a spiritual ecstasy by self introspection and ultimately reaches a stage where he gets united with the truth or God. The evil-minded monsters can never avail of the nectar of immotality as they do not lead a life of virtues. The cream of penance, sacrifice, dedications and devotion is beyond their reach. All of us should lead an ascetic life and leap into immortality by a nectarial bliss.

Shiva and his Tabor

7/23 Once my dear Mahanandji related to me how the mother Parvati started dancing when Lord Shiva played upon his tabor. The musical notes coming out of the Tabor served as the rules of the grammar which were modified later on by Maharishi Panini.

Allergorically, nature (Parvati) has to dance at the tabor (desire) of God (Shiva). It was Bramha and not Panini (soul) who studied the notes of Tabor and was able to write the great Vedas containing an enormous fund of knowledge, which is a beacon light to the whole of man-kind.

Ahalya and Gautam

4/67 'Gao' is the name of the earth which is made fertile by moon-shine in night. Ahalya stands for night, earth and soul; moon symbolises Gautma. The legend of Gautma

and Ahalya which relates to the abduction of the latter by the King Indira is a long metaphor. The Valmiki conception of Ahayla for night, therefore appears to be correct and precise. It can be illustrated by the following allegory :

Darkness is the decoration of night. Like a devoted wife who offers her jewelled body to her husband, night presents her jewel of darkness to her husband - moon. At this transaction of ignorance; the angels are highly pained and they request Indra (Sun) to kill moon (Gautam) and wed Ahayla.

Rama's meeting with Ahalya in the forest bringing about her deliverance as narrated by my loving Mahanandji justified the vedic conception of Ahalya in which she has been termed as earth. In fact, Rama, the master of modern science techniques had advised Nikhada (fisherman) to reconstruct his State on progressive lines by cultivating Ahalya or soil. It is wrong to say that he kicked Ahalya, a rishi's wife. A Kshatriya King like dutiful Rama could never have behaved like that.

During night when one rests on the bosom of night. Ahalya or soul contacts God and on waking one feels fresh or vigorous not because of rest but because of that divine meeting which alone is the source of energy. In this way, Ahalya (soul) derives strength, light and philosophy by slipping into the laps of Renu (night).

What is Narada and Ghandharvas (Demi-Gods) ?

There has been a great rishi called Narada, but it is a name of God and also a name of human mind. A well controlled and concentrated mind is always at the service of his master with a fickle harp in his hands. A demigod is a symbol of intellect. Blessed is that ideal life in which passion and reason are well balanced.

A nation replete with wealth can never be happy it the people are not wise. Wealth accompanied with balanced reason is, always, used in appropriate projects for national interests.

Munivars, I deviated from my discussion of the word Vishnu, which is a substitute of human soul. A sublimated soul discharges many unseen waves which fuse in Bramha and thus attaining to a Bramhic conciousness, the soul achieves perfect bliss of deliverance never migrating into mortal frame.

The long and short of today's speech is to recognise the importance of knowledge which, when attained, can enable a person to cross this vast ocean of world. Gita says :

Nahi gyanen sadrasham pavitra mitra vidyate
tat swayam yogsam sidha kale-natmin, vindati

Sheshnaga

Another significance of Sheshnaga [a green serpent]

The five mouthed Sheshnaga is nothing but the 'own self' of a person and its five hoods are - passion, anger, avarice, infatuation and vanity - each can lead him to the embrace of death, if not controlled well. Human soul, if not affected by any one of the five foes, can also rest on the comfortable 'Sheshnaga' - the bed of Vishnu.

The real meaning of Ganesh

The real meaning of Ganesh or the word Ganpati has appeared in vedic literature time and again. Ganpati as his name suggests is one who is reckoned as the leader or the head of his flock. Another interpretation of this word is one who is held in high esteem.

Ganesh in human form was a son of Parvati and the emperor Shiva, the ruler of a state in Himalyan regions. Ganesh was a title also, given in the ancient times. Quite different and authorised is the vedic definition of this word.

Ganpati, branchatte, Vishwayate Rupayane - Really speaking a Ganesh is one who observes 'Ganeti' and detachment and is affected neither by infatuation nor jealousy. Ganesh possesses the divine quality of a strong sense of smell.

Growing worried about her son's strong sense of smell, Parvati told her husband that due to the excess of smelling power, her son was distinguished in the divine merits and due to the same might be in different to sex urge which springs up from Rajoguna and which is an essential feature of a young boy.

I have seen that in Tretayuga when Lord Shiva and Parvati used to train Ganesh in spiritual knowledge. Parvati recognises Ganesh as an extraordinary genius.

The duty of every individual is to cultivate the power of toleration in his character. The smelling power of Ganesh is nothing but a sense of forebearance which ought to be cherished by all mortals. The learned have said that one who tries to harm others ruins oneself. Entertain, therefore, healthy feelings and noble ideas about others.

When Lord Shiva desired to know the conscience and the true self of his son, which had made him so indifferent towards sex matters, it was very ably pointed out by Ganesh himself who told his father that being born of the learned parents, he was inclined to lead a noble life of very high character in which there was no allowance for low actions or cheap thinking - arising out of passion, anger, avarice, ego, infatuation. Be healthy, pure of mind, speech and action to subjugate the darkness of ignorance.

A child is made pious by the imprint of 'Om' on his tongue. This Om, a name of God, is bedimmed or fades into utter insignificance with the advancement of age when a person falls prey to carnal desires. This 'Om' should, ever, inspire our life.

How to save from sin ?

152 Since passion is the first and the major cause of sinful acts, it is advisable to kill it by keeping a childlike innocence and purity, If one looks at a woman as one looks at his mother, all sexual crimes will cease to exist and the mind will attain divine purity.

The repeated articulation of the Gayatri Mantra establishing a holy communion with the goddess Gayatri shall be returned with her motherly affections, wishing a noble life for all of us.

Lord Krishna & his Investigations.

7/39 In the meditative state of mind, Krishna thought over many obscure and occult topics of Vedas, which opened for him the new vistas of knowledge. He used to get up early in the morning long before sunrise when he repeated 'Gayatri Mantra' under star light. Yajna was a regular occurance among his routine work which, too, acted as a teacher for him. His research on the significance of 'ahuti' (offering in the fire) which contained ghee, rice and other fragrants, made him generalise that the smoke rising up from the altar reaches up to the sun and spreads in space. Thus it has a universal effect.

Munivars, Krishna obtained many root-skills and original techniques from this research. He learnt 'Rushini' and Rudhenu from earth, Sanketu from Air, "Trotita Jata' from water. With the knowledge of these discovered items or skills he invented an instument known as Subhoshmani which could amass the atoms in space. From the atoms so collected, he manufactured another machine namely. Suketu which could collect the atoms of high frequency such as 'Trisrenu' simplifying other inventions.

Ayurveda [a system of treatment] in the age of Rama

1-113 From the skill, known as Ayurveda, a Yogi (ascetic) can examine the working of a human mind and predict the specific time of death.

2-123 The diet taken by a pregnant mother gets converted into the juice which passes into the lockets of liver where it acquires a matured substantiality.

What is the ornament of talented wisdom ?

Below our Kantha or throat exists the heart-wheel which consists of a nerve known as Surita.This nerve, further develops into a wheel, with the help of Turina and Mighiran nerves. Here dwells the talented wisdom of man, drinking the essence of vedic learning. This essence, the cream of all knowledge is the ornament of talented wisdom which enshrines in our mind and enables us to discover a scholarly speech. This rare genius cuts down the threads of a conceited and simulated way of thinking.

5-17 A sunray known as vaishnavi has its influence on the womb of a mother and it shapes as well as nurses the foetus in it.

The ideal-routine in period of pregnancy

As per scientific and Ayurvedic law, a mother should be in a cheerful state of mind entertaining pure and noble feelings. With a view to make the child noble, conscientious, special efforts should be done three months after pregnancy

takes place. Simple diet, high hopes and intellectual talks have a concrete and positive effect on the foetus in the womb.

In the 4th month of pregnancy a baby gets the imprints of his parent's accomplishments and in the 5th a mother, as per a scientific theory, by her refined thinking, beautifies the vision of her child.

In the sixth, an infant imitates the mind of his mother. His sacraments or influences of previous birth make him witty or stupid. Again in the 7th, the noble thoughts of mother enshrine in the conscience of a child and the eighth month is the period of infusing genius in a child's brain. The qualitative improvement is hereditary.

7-52 The whole nervous system of our body consists of 72 crore, 72 lac, 10 thousand, two hundred and two nerves, which are under the influence of Pole Star, sun, Jupiter, Uchanga, and Machang. These nerves have also a wireless contact with many metallic and primary substances. The ascetic can know present, past and future by studying these nerves.

Lord Christ learnt lessons of Ayurveda from Virandl

6/22 Christ learnt the knowledge of Ayurveda at Kashi in India from a hierophant known as Virandi.

9-6-7 Lakshmi, the mother and Sombhama, the father of Manu desired the pregnancy at a time when 'Rohini' Pusya (Lunar mansions) and moon could exercise a direct influence on the womb. Their desire metarialised and Manu was born to them.

Birth of an Adhiraj and a great scholar

The pregnancy established at the time, when Chitra and Pusha (lunar mansions) meet together, is always fruitful with the birth of an Adhiraj; and that one taking place when

the moon eclipse is shadowed by Pusha, the birth of an erudite scholar of veda is certain. Om Trati when Rahu exercises its influence during the eclipse of some planet, the birth of a lewd and lustful son is certain. In Tonsure ceremony a child should be administered a compound drink of Madhu and Paagni.

> Somavrati, Annama Prati, Prati apus manah praye
> Astam padarthani rudo maha charam avreti
> pavakcham mamra asti suprajah.

In Tonsure, pure water mixed with Sehadei, Bamha dandi, mamvagnim kashni and giloya is considered very propitious to wash the hair of a child. Below the roots of hair exist a web of 101 veins connected with the surture in the head. These medicines will nourish and actuate the surture which is a controlling station of the human body.

Taking medicine for one year before copulation

12/134 A mixture of Shankha Rekha, Pratima and Bramhadandi, should be taken with milk for one year. Besides, as per Rishi's advice parents should strictly observe Bramhacharya before indulging in amorous activities for an issue. Ayurvedic knowledge is the Bramhagyana.

182 Beads in human tongue and their relation with moon

40/110/11/112 In my talk with my child daughter, who was very eager to travel upto moon and Mars, I disclosed to her that there are 182 beads on the tip of human tongue in a direct communion with the moon. There are also some pores allied to different types of medicines and various flavours. To achieve a perfect knowledge of these pores an instrument known as Chidrabala shall have to be manufactured with an energy equal to those pores in the tongue. This obscure knowledge will also unriddle the mystery of the moon simplifying the process of its journey. My daughter desired

to know the details of these pores so that she could be as perfect as moon attaining a zenith of pleasure.

Munivaras, it was an obscure but interesting querry, which I explained in detail. Like pores in the tongue, there is also a pore in the front of mouth palate. In a practice of uniting these two pores, the passage of the heart is opened. This cavity of heart is the external source of pleasure and enjoyment. This source may bring a spiritual joy in an inert state and may, some times, fetch divine pleasure in a conscious state of mind. This is a hard and uncommon practice which is undertaken only by spiritual practitioners.

Ayurvedic literature of 9 lac years old.

49/50151/113 While massaging an ointment on her forehead, my daughter asked me again, the purpose and usefulness ot such a massage. She wanted to know the ingredients of the substance used in it. I told her that by applying five medicines - Agar, Sagar, Sonat, Shankvela and Chandan to one's head, one can intensify his wisdom.

These rare medicines with the natural and potent elements of sun and moon, can convert the descending movement of the brain into an ascending order. Due to this sublimating process of mind, one is constantly benefitted by moving towards excellences and cultivating puritan ideals and ultimately furthering the cause of union with God.

52. Who is the Master of Ayurveda ?

118 A perfect master of Ayurveda is one who apart from his knowledge of vedas, is always found busy in opening new vistas of knowledge during his research in this direction. Human interests are paramount with an erudite scholar of Ayurveda.

Ayurvedic knowledge is Brahmagyana in the real sense.

My research has established this fact that the knowledge

of Ayurveda is nothing but the knowledge of Bramha. It carries a man to the seat of Bramha and brightens his life. I had an occasion to derive the experience of diagnosis at the clinic of the emperor Ashwapati. It gave me a new ray of light and experience. I was astonished to see the miraculous effect of a medicine, which is useful in the after effect of birth when the bladder known as 'Manojis' in the womb of the mother is seriously wounded. This medicine which I discovered and studied well under the supervision of Ashwapati, possesses an elastic quality and can act as a thread to stitch the so called injured bladder of a childing mother.

Unsurpassed and worth investigating herbs.

A plant herb known as Kratika has three elastic properties separately present in its three parts. Its root keeps power to grow, its body to contract, its leaves to expand. All these three parts should be mixed in half weight with kukak, a medicine which has a root with ascending property and leaves of descending quality. The mixture of these two herbs should be heated and again mixed with the Akrat or Anat substance of gold This preparation containing all the five elements, should be taken with water. It should be prescribed for my daughters. It purifies blood, beautifies complexion and strengthens the lungs.

A perfect diagnosis

In a correct diagnosis, a close test of lungs, eyes, tongue, heart and nerve beating is essential. If the eyes appear red, it is a symptom of the break of Bramcharya. The green tinge in eyes indicates the overflow of semen due to excess. If the top of nose assumes an ugly shape, it shows that his Bramchacharya or chastity is under the pressure of wind. If the tongue appears pungent and blueish, it denotes the intensity of phlegm. If the three nerves record the presence of soman and manyavat, it concludes the excess of Bile.

Ayurveda is a vast subject in which diagnosis is indispensable, supreme.

Medical examination of female genitals.

122. Eyes are the first and the brain is the secnd to discover the cause of a woman's barrenness. Tongue, nails and nipples should be closely examined. The front of urethra will have to be tested to see if it has become bluntly inactive devoid of reaction and erection. I am in a mood to concentrate upon a supreme knowledge of Ayurveda.

As per the knowledge of Ayurveda one must study well choleric passion of a woman which can excite her genital by giving it a particular shape known as Kran-gati and which may necessitate coition. A cheerful disposition and simple diet are a death knell to all passionate urge. Purity of thinking and simplicity of food is a necessary condition to observe Bramhacharya. The formation of blood and marrow in body and sharp vision of eyes depend on the quality of diet we take regularly.

Puttreshti Yajna (Sacrificial ceremony for a son's birth.) and medicines.

A herb -- 'Kathakuta' growing on mountains, blooms with the white flower, keeps one thousand insects in the lower part of its root. Its body is white blue and leaves look like pun sagati, sweet in its root and bitter in its top, this herbal medicine has to be mixed with another medicine known as 'Shankha Anuvat'. Its flower looks like the flower of an Almond plant. It has a bitter bark although its root is replete with 'Baka' a tasteless juice which is also known as Akrata. The three doses of its leaves, bark and root be mixed with the five of that of 'Kirkir' (a herb I have already mentioned) to make a perfect 'Astanga'. A leaf-like cake should be prepared of this substance and be kept in an earthen pot to absorb its poisonous properties. This refined medicine has a curative effect on all gynocological troubles of uretha, eyes,

Anawat (a vein) and other physical deficiency, if administered for a peiod of forty days. The panchang and the trigat are other preparations like Astang. I had studied all of them alongwith the other skills of Ayurveda for 84 years before I (Shringi Rishi) conducted 'Putreshti' Yajna for the emperor Dashrath. This Yajna can be successfully performed only by a master of Ayurvedic knowledge. Only a few erudite scholars of this science know this therapy by which ailing organs of the human body viz. eyes, ears, tongue etc. can be cured.

Diagnosis of Dashratha.

Before setting up a yajna shala or the place for sacrifice of 'Puttreshti', I examined king Dashratha well and examined closely his 'Akrata-Dwar' one of the ten entrances in human body each haunted by a deity. The two eyes are consecrated by Jamdagni and Vishwamittra. The front of ear and that of nose is enshrined by Bharadwaj and Ashwani Kukar respectively. To purify them, one has to know these different medicines which are named after their names. Accordingly they are called Jamdagni medicine, Bhardwaj medicine and so on. These medicines have different therapeutic range.

In Puttreshthi, in addition to other articles, the fuel (wooden-slices) of aak, shami, Jatamansi, Trikata, Chandari (Anubhuta Samubhuka) Anikrata are required. The alter basin in Yajnashala be shaped as vaginal canal of woman and that too of the same size as the vaginal canal of the woman desiring a son. The smoke and odour created by such a sacrifice can cure all diseases and deficiencies of my barren daughters. This is a miracle of Ayurveda which can't be mastered in a single span of human life.

Diagnosis of the wives of Dashratha

I, (Shringi Rishi) had also availed the occasion of examining perfectly all the three wives of Dashratha. On the basis of Ayurvedic knowledge, I had to see the shape of their

vaginal-canals without which, I could have never set up the desired Yajnasala. Though a disgraceful act, yet Maharshi Vashistha insisted upon their showing their vital organs to me, inspite of the reluctance of Arundati. In this way, I could set up three altars of three different shapes.

Diagnosis in one thousand pages

I recorded my experience of the so called Puttreshti in many articles. These commentries, compiled in a book, concentrate on various types of diagnosis, each covering one thousand pages, are missing. I doubt whether Mahanand ji (An unborn soul wandering in space since thousands years and casually interpreting the Bramhachari with its expositions and prophesies) shall be able to find out this volume which was written to realise the vastness of the subject.

Experience Research

Once in a dense forest, I spent a whole month in studying a medicine known as Kruka growing in the form of a plant. I chewed its leaf for a day and found that my tongue assumed a big shape, big enough to hurdle my speech. Thereupon I applied the bark of its root to my flabbed tongue. The poisonous effect disappeared, but when I placed its Bakli, beneath my tongue, it assumed a twisted shape due to the astringent effect. Its flowers nullified the effect of Bakli. On chewing the fluid of its stem, the fifth organ, I discovered that its delicious taste neutralised all previous flavours. What an inexpressible enjoyment it was ? Could I drink it ever ?

Susuka's name with Charaka

We ought to learn Ayurvedic knowledge which has been dealt with by Dhanavantariji and to some extent discovered by Charaka and Susuka.

Due to the State of emergency (robbing one's freedom of speech to some extent) I could not benefit you through

my speech by a comprehensive discussion on Ayurveda. Tomorrow, if I avail the time I will discuss with you the Ayurvedic process of 'Kaya-Kalpa' (renewal of physique or rejuvenation) and Ayurvedic theories of migrating into astral and causal bodies. I have already discussed these theories with my dear Mahananda and my daughter.

Two experiments on tuberculosis.

Today, I will continue my discussion on Ayurveda, based on my experience I obtained at the performance of 'Puttreshti' yajna. While examining various medicines and drugs, I concluded that sensetherapy (to cure a sense-trouble by sense treatment) is more effective than any other pathy. A patient of consumption is infected with Kratik in his bones and to kill its germs the help of one's urine mixed with cow urine and dirt of ears, eyes, etc. is to be sought. These substances should be heated well before dosing a sick person. As per another method, all these rubbish items be mortered and heated well. Two medicine Sehadei and Gyankik should be added to make it more potent. A person suffering from tuberculosis should take it with cow milk and Ghee (clarified butter) mixed together. Besides, he should be active and energetic. This medicine, in its pharmaceutical process, requires courage and strong will.

To elevate and purify one's soul one should undertake Pavankotuka -- an asana or physical exercise to cool the mental agitation and to supress the feelings of lust. The pranayam (the process of restraining of breath at will) if done alongwith the said Asana, will add lustre to gold. The massage of the diluted solution of sahdei, yogadehi, shankuli, trikatam, achangani, nirsot for forty days lends beauty to human skin and creates an electronic sensation throughout the nervous system.

A mortered mixture of Bramha Ketuka, sarpketu, virudha, kirkit mixed in one's urine, is beneficial in as much it transports the human soul into a super state of ecstasy, if taken

regularly for a period of forty days. Lord Dhanwantari and Ashwanikumars in India have verified its effect and the former has recorded its statistical account.

Urine - The Great Alchemy containing gold and mercury.

Urine, a product of nature, is the best and perfect alchemy containing mercury, gold and salt in a desired proportion. Its merits have been recognised by Charka also.

Substitute for food

As fruits like Mosambi is a good substitute for food, there are herbs and drugs which possess a special property to quench hunger. Maharishi Bharadwaj has depicted such drugs in detail.Shankha Huli, Sarpketu, morkik, trikat, nidhinant, Aghuot are mixed together to obtain a syrup which is a complete diet and an antidote to hunger as the Panchang of pipal can remove poisonous effect of snake bite. The so called panchang enhances blood circulation in the human body. These medicines have to be taken with proper precautions failing which they may cause reactions.

Mahanand attained an astral body

My dear Mahanandji, regularly took for 14 years the 'somarasa' after taking 'panchang' of Jalvraksha, kirikit, pipal and trivaat and passed into astral form of his body. The soup of the aforesaid herbs prevents the formation of excreta in stomach, and body keeps assuming a fair colour.

Samu gatyam namo vachani karatyam bramhe Aknoti Rewaha

A cure for barrenness

In Ayurveda, there are effective medicines to cure female barrenness or loss of fertility due to some inherent or acquired defects in the body. As per Ayurvedic science there are five

kinds of barrenness, technically known as Kramghanu and the rest as Achang Righ. Most of them are curable with the help of Ayurvedic herbs, as I suggested yesterday. Today, I give you another formula of six drugs known as Aghughuta, Singharit, Achari, Nidhinascha, Adhuroti, Swarnanuanat. These medicines should be mortered well and a drink known as somrasa be prepared of it. This is an effective tonic creating 'Tridhi' in human blood, if taken in its full course of forty days. My daughter knew the working of all these drugs very well and enjoyed a Shastric discussion with me which was essential to institute further discoveries in this direction.

Mr. Madan lal gupte, son of late Mr. Mitthan lal gupte was been on 14th of Feb. 1955 in Haryane. He deals in cloth busuness. Beought up with santly thoughts, he is a great follower of lyod and beli was in Yagye. His wife Mis Rairle gupte, daughter of late Mr. Madan lal gupte who was one of the founding members of the vedik Anusandhan Samite, is ard ent follower of gurus ji and performs Yajye daily. Their elder son Siddhaette gupte who paned his 12th from St. columbas school is now in the final year of his computer Enginering. The yournger son, Shivam gupte, been on 30the March 1987 appeared for his class X boards. He has a keen enterest in playing cricket and has also toured to Australie and England legarding it.

Both beothers siddhaethe & Shivam are dominating in the field of studies. Both brother are obedient & perform yojye with their parents on holidays.

We play to god that this family iemains healthy & continue achieirny their gods in life.